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John

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Time Bombs IN CHURCH YARDS

VAN H. HAGEDORN

YES sir, a delayed action bomb was found deeply imbedded in the Church-yard of St. Paul's Cathedral. A British suicide squad dug for four breathless days and nights, at last triumphantly to trundle a one-ton German time-bomb from the precincts of the historic Church, to the Hackney Marshes, where it was harmlessly detonated, although it blasted a hundred foot wide crater in exploding. However, it is not the first time that delayed action bombs have fallen into church-yards.

As the tides of religion have rolled upon the shores of civilization, delayed action bombs, of a different sort, of course, but just as destructive, have been dropped in Church areas. Alfred E. Garvie has rightly said, "In history are the roots of the Christian faith, and in history its fruits are grown." Often, as subsequent history has proved, these roots have grown a harvest of trouble and confusion. They have proved frequently to be delayed action bombs in every essential.

In more recent decades, religion has not been in a very robust state of health. Viscount Morley once said, "I do not in the least want to know what happened in the past, except as it enables me to see my way clearly through what is happening today." The past obviously affects our present and future. The afflictions which beset the Church have their causes deeply imbedded in the past. Down through the centuries, delayed action bombs have been thrown into Church-yards to explode with no small amount of damage years later. The purpose of this article is to draw attention to some of these delayed action bombs which are exploding in modern times.

Upon the accession of Constantine, (272-337 A. D.), to imperial power, the persecution of the Christians came to an end. From that time, the Church was to enjoy the favor of court. As a consequence, the Church grew fashionable and worldly. The line of demarcation between the Church and the world was totally obscured. It no longer cost anything to be a Christian. Indeed, it cost much not to be one. The element of sacrifice disap-

peared. The Church fathers summed it up—"Devitibus major, virtutibus minor." (More wealthy, but less virtuous.) Reinhold Niebuhr reminds us, "Religion can be healthy and vital, only if a certain tension is maintained between it and the civilization in which it functions."

Under the protecting arm of the state, the Church resorted to a strong-armed policy of coercion in effecting wholesale conversion. Thousands were baptized without adequate instruction, or without proof of any real change in belief. The extent of her diocese and the number of her converts was of more importance to the Church than the integrity of her spiritual life and the preservation of her first love. Thus, a delayed action bomb was thrown into the Church-yard. The energies of Christianity were spent in developing her external forms. When the Church promotes ritual without a corresponding deepening of true faith, an explosion is sure to follow. In passing out of the catacombs, the Church lost her catacomb spirit.

As the Church's material resources increased and her numbers multiplied, sincere men who had fled to the Church to get out of the world, found that the world was pursuing them into the Church. So, we mark the rise of monasticism. Men and women hid themselves away to deserts, mountains, and caves in the earth. In a sense, we must acknowledge our indebtedness to these earnest spirits, for they were the missionaries and scholars of the period. However, we rue the consequences to the world. It was the intention of the Divine Founder that His followers be as light to the world. He said clearly, "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick and it giveth light to all that are in the house." He said too that His followers were to be the salt of society, advising us that "If the salt hath lost his savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and trodden under the foot of man."

At last comes the explosion. With light withdrawn, and salt removed, the world nat-

Archel E. Lutheran Church,
Philadelphia, Pa.

urally falls into darkness and corruption. P. Carnegie Simpson, in his volume, "The Fact of the Christian Church," says: "If the Church, any Church or all the Churches, cannot be an effective saving force in the world, then to debate about ecclesiastical principles or practices is a futility, and has no practical importance or even interest." The Church moved toward the dark ages.

II

But Constantine did not grant imperial favor to the Church without expecting a bow in return. He got it too. Christianity really became the religious department of the state. This also was to prove a delayed action bomb. When a Church leans upon the state for strength, she weakens her own potency and is side-tracked from her true mission. When the Mohammedans invaded Europe, the state had not the energy to resist them, nor the Church the vitality to convert them. The eastern Church was left staggering.

The same, sad consequence is apparent in our own times, in Russia. Under the old regime, religion was the handmaid of the state. It was one of the chief agents of propaganda for the czar, one of his strong hands keeping the Russian people in subjection. With the Russian Revolution, the Church as well as the state was overthrown. Today, the Church in Russia is prostrate. Were one to visit the Church of the Redeemer in Moscow, he would be shown a small dais, on which were two thrones. The explanation of the guide would be as follows: "While the common herd stood at worship, the czars alone sat. This dais was to raise them above their subjects and nearer the Almighty, Whom they claimed to represent on earth. As such, they could do and did what they liked without control or criticism, and the Church fostered the fiction. But now we have disestablished and disendowed it." Religion must not remain high up on the dais, but must mingle with the people. Candles must not burn only on the altars, but must burn in every human heart. Religion must not be localized to those who are the celebrants in the chancels, but must reach out to every soul. When the Church falls under the arm of the state, it becomes despiritualized.

III

In 410 A. D., Alaric, the Visigoth, appeared with his hosts before the imperial city of Rome, and exacted tribute. From then on, Teutons, Slavs, Huns, Visigoths, Ostrogoths, Franks, Vandals, and Lombards overran the Roman Empire. The Church was confronted with the

immense task of absorbing and assimilating this great mass of non-Christian population. The Church then needed to remember the full import of Christ's statement, "My kingdom is not of this world." If she had, the course of history would have been very different. Her failure here threw another delayed action bomb into the Church-yard.

The Church abandoned her intensive policy almost entirely, and concerned herself with extension alone. Multitudes were swept into the Church, along with their heathen traditions, customs and ceremonies, thereby paganizing the doctrines and practices of Christianity itself. Edwin Bevan writes, "Vast numbers of people everywhere now called themselves Christians, and were formally incorporated in the Christian Church, who were as pagan as ever in heart." This time bomb was bound to explode!

Thus it can be seen that Europe's and indeed America's Christianity was laid in sand, rather than on rock. Maude Roydon once exclaimed, with remarkable insight, "Of all the miracles ascribed to Christian history, none would compare with the miracle that Europe should have chosen Jesus for its God." The fact is that it can scarcely be said that He was chosen, because in a large sense He was forced upon them. Surely, one notes the disharmony between the worship of Jesus and the welter of Europe's armed camps and warring classes. The ethic of Jesus is markedly out of sympathy with the institution and modes of conduct of western Christianity. The conflict between the Sermon on the Mount and the struggle for power is all too apparent. An outstanding Chinese gentleman frankly stated the truth, when he said, "It is the nations taught by Christ who have come to teach us by sword and fire that right in this world is powerless unless it is supported by might."

So little did the true teachings of Christianity take hold of some of our European people that centuries later, during days of stress and storm, there has been a marked tendency to revert to type. There are outcroppings of paganism, a reversion to tribal gods on the part of European nations today. To quote Dr. Bevan again, "Europe has not yet recovered from the influx of worldly elements." Truly, this delayed action bomb exploded at last. And with what terrible destruction!

IV

The Church early showed a disposition to worship bigness. Impressive magnificence through the centuries attached itself to the

papacy. The one visible personal head of Christendom predicated to himself a power and glory possibly unequalled by any earthly potentate. In the mad endeavor to absorb the world and the state into the Church, recourse to worldly weapons and immoral means was necessitated. And so another delayed action bomb was thrown into the Church-yard.

It is not for the Church to claim thrones and exercise lordships. After all, there is little basis for the Church to glory in a triumph of Canosa, or the picture of an emperor holding the stirrup for a pope, or a king kissing the papal foot. Certainly, the Christ would not particularly rejoice in such manifestations of power. He said, "I came not to be ministered unto, but to minister, and to give My life a ransom for many."

To maintain a luxurious court is an expensive business. And to loll in such luxury is bound to bring on weakness and immorality. In the course of time, we find indications of revolt against the extravagances and abuses of the papacy. Sometimes the protest would come from a bishop, sometimes from a leader of the people who dared to voice his moral indignation at spiritual wickedness in high places. Then again, it would be in evidence in the fanaticism of puritan sects, as the Waldenses. Shortly after the beginning of the fourteenth century, the clamor for reform grew more insistent and positive. In England, Wyclif was heard. In Bohemia, John Huss; and in Italy, Savonarola!

But the times demanded a prophet. They received one—a man of the people, bone of their bone, and flesh of their flesh. Martin Luther stepped forward, the commanding Augustinian friar, and pierced the defenses of the papal system as if they had been paper. Another time-bomb burst, and the crater of the Reformation was as wide as Europe, and the repercussions of the explosion are still felt!

V

But even reformers are not above throwing time-bombs into Church-yards. And those which fall from their hands bring just as great a holocaust of disorder and weakness. In the revolt against medievalism and external religion, Luther laid stress upon individual faith and individual choice. This in the main is true and right. But, unfortunately, it is capable of distortion. Individual conviction is the first step in vital religion, but it is hardly the last. A Lutheran thinker, Dr. John A. Haas, toward the close of his life had occasion to say, Individualism is destroying the Protestant Church. We shall never have a strong Protes-

tantism, as long as we glorify mere individual opinion over against the original body of truth."

In striking a blow at the authority of the Church, and in favoring private judgment and individual interpretation of the Bible, a delayed action bomb was unwittingly thrown by the reformers. For the Reformation encouraged diversity of religious opinion. The sects became fissiparous and disunion loomed menacingly upon the horizon. The sad consequence of the explosion has been that the effective force of the Church, as an instrument for the conversion of the world, is already half paralyzed by its internal incoherence.

No one who loves the Lord can help but be distressed by the present confusion of Christendom. Frederick C. Grant, in his "Future of Protestantism," says: "If Protestantism continues the process of splitting up into sects, its doom is inescapable—it will simply disintegrate. An army that has broken up into separate and independent companies, brigades, and corporal guards, is on its way to defeat and chaos."

VI

Luther never quite rose to the conception of Church and state as two mutually independent societies, never entirely liberated himself from the medieval idea that they were merely two aspects of the same society. Consequently, he saw nothing wrong in giving the state primal place. Ecclesiastical power thus easily fell into the hands of the "godly prince." The practical outcome was the establishment of the principle "cuius regio, eius religio." And so another delayed action bomb was imbedded in the Church-yard, for that celebrated maxim is as fatal to true religion as it is to the freedom of conscience. For because of it the Church is still in a dilemma between the things of Caesar and the things of God. As Alfred E. Luccock says, "The issue of God against Caesar is not a future but a present one."

Nationalism is everywhere rampant. In nations where the spirit is most rife, we find that institutions of religion are required to conform to patterns prescribed by the state, even when these run counter to Christian principles. Wherever there is a subjecting of the spiritual to the secular, there inevitably follows a depression of ideals and a curtailment of motive power. It is very likely that religion then is nothing more than a mere chaplain to the state—blessing its wars, its tariffs, its class privileges, and brutal discriminations.

Long ago, Jesus and Caesar stood confront-

Continued on page 227

Permanency in the Ministry

ROSS MILLER WOOD

MEMORABLE days have passed since God called Abraham to leave his homeland for a land unknown. Years have slipped past the milepost of centuries since God called Moses to be a leader of his people. History has added page after page, until untold volumes have become necessary to contain their records. Yet throughout the ages one fact has stood forth as a light that shines in the darkness, namely, that as God called Abraham and Moses, so He has continually called men into the Gospel ministry. Not only has God called, but men have answered, even as the child Samuel when he said, "Lord, here am I," and Saul of Tarsus when he cried, "Lord, what wilt Thou have me to do?"

Untold millions who have answered are unknown to the world today. Yet a few names are household words of the Christian world at large. Why have many answered, but few been remembered? Why do men today turn aside from The Golden Mouthed Preacher, Chrysostom, for the simple message of Charles Haddon Spurgeon? Is there any answer? Surely there must be if we can but find it.

Perhaps the minister's personality may be his greatest asset or liability, yet a pleasing personality is not necessarily a lasting quality. Dr. Frysinger says of the minister, "If he is called of God to preach it is because God wants to use his personality in the work of the ministry." (2) Hence, if one possesses a great personality and is willing to use such for the glory of God, it will be of great aid, but if not it will be a hindrance rather than a help.

But have not others said that to be known among the age of preachers, one must be a genius? If by genius one would mean an exalted, intellectual power to preach the cross of Jesus, then we answer yes. This kind of genius is the very heart of lasting preaching. It is not the matter of style and eloquence, but the subject spoken upon, which determines one's permanency in the ministry.

What of style and eloquence? They too may

be well used for both the advance of the minister and the praise of God, but with caution. Mr. Moody said, "It is a stupid thing to try to be eloquent." (2) Dr. Frysinger states, "If he seeks to gain the good opinion of his hearers by adopting an eccentric, or eloquent, or compromising style, he will utterly fail to fulfill his mission." (2) St. Jerome adds, "Let the tears of your hearers be your praise." (2) It was said of Chrysostom "that his rhetoric would sometimes run away with his reason." But of Luther that "to keep rhetoric subordinate to the great purpose served by preaching was his constant aim." (3) Mr. Talmage is accused of owing his reputation more to the novelty of his style than to the matter of his preaching. One said of him at the height of his career, "If I remember aright the great preacher's subject was, 'What Is Man?'" He began his sermon like this: "We know scarcely anything about ourselves. Where we came from, what we inherited from our ancestors, what powers we possess to breast our way against the tide of evil which sweeps over the world"—and here he paused, sprang up as high as he could jump, whirled completely around, came down on the platform with a thud, and exclaimed at the top of his voice—"but here we are!" (2) The minister who would imitate any such physical gymnastics as these or those used by any other, may well mark them out of the list of elements which will yield him permanency in the ministry.

Yet another matter presses itself to the foreground. What of the minister's training? It is sufficient to say that training is as necessary to the successful minister, as breath is to the human body, yet we may turn this simple answer around and say that as the body is dead without breath, so will the training die without the life-giving flow of the Word of God.

Hence, as the waters pumped from the muddy river contain the elements necessary to satisfy a longing thirst, but must be purified before use, so the minister's personality, his genius, his style, his eloquence and training contain elements of permanency, but only when used in full glory of God and in all humility.

*First Baptist Church,
306 East Briar,
Dodge City, Kansas.*

One may as well try to bring health to a sick body by feeding it poison, as to try to bring lasting messages to his people without a definite feeling that he has been called of God to do it. A definite call from God is imperative. Of no less importance is a deep experience with God, whether it be in conversion, the call to the ministry, or at some later time. Few have listened to Dr. Truett who have not heard of the sad experiences in his life, which in turn drove him to a deep experience with God.

Other imperatives which must not be omitted are a deep conviction of a message from God, an appreciation of a message of love with a great longing desire to impart it to others, and a willingness to suffer for the sake of the message. Many a poor message has been taken home by a hungry heart, that would have been forgotten were it not for the willingness to suffer on the part of the speaker. Many times John Knox had to be helped into the pulpit and when once there he would show such enthusiasm as to tear down his pulpit, but when he had finished he had to be carried away. One needs only to mention Latimer, Ridley, and Huss to emphasize once more this positively necessary element of suffering.

One thing remains, and that the most important of all. Hopeless is he, though he may have the eloquence of Chrysostom, the wisdom of Solomon, and the intelligence of Edison, if he leaves out this one element. Paul expressed it perhaps better than any when he said, "God forbid that I should glory save in the cross of Christ Jesus." A message from God to man, and that none other than the blessed atoning blood of Jesus Christ, the only power to cleanse a guilty soul.

Emma G. Cole says, "The blood of Christ is the cure for a sin-sick world and not psychoanalysis." (1) Dr. John Lord concludes, "When preachers throw themselves on the cardinal truths of Christianity, and preach them with eagerness as if they believed them, they carry the people with them. When they seek novelties, and appeal purely to the intellect, or attempt to be philosophical or learned, they fail, whatever their talents. It is the divine truth which saves, not genius and learning." (2) Spurgeon once declared, "I have been thirty years in one place, but I do not believe I should have been thirty months in one place if it had not been for the Gospel." (3)

I proposed the question as to the difference between the permanency of the golden

mouthed preacher, Chrysostom, and that of Mr. Spurgeon. I am now ready to answer the question. I realize that the life of Chrysostom was many years beyond that of Mr. Spurgeon and I consider it, but feel as Mr. Pattison does when he said, "There is no likelihood that the interest in his (Spurgeon's) writings will die out," and with Mr. Robertson Nicoll in *The Expositor's Bible*, "Our children will think more of these sermons than we do." (3) His present day popularity is evidenced by the fact that a new volume of his sermons has been published in the last five years.

Think again of the power of the golden mouthed preacher. Dr. Macgil pictures the congregation under his spell. "As he advances from exposition to illustration, from Scriptural principle to practical appeal, his delivery becomes gradually more rapid, his countenance more animated, his voice more vivid and intense. The people began to hold their breath. The joints of their loins were loosed. A creeping sensation like that produced by a series of electric waves passed over them. They felt as if drawn forwards toward the pulpit by a sort of magnetic influence. Some of those who were sitting rose from their seats; others were overcome with a kind of faintness as if the preacher's mental force were sucking the life out of their bodies, and by the time the discourse came to an end the great mass of the spell-bound audience could only hold their heads and give vent to their emotions in tears." (3) Such power has been known to but few preachers. Yet little is known of him. I venture to say only one Church History student out of ten will recall him, and none who have no knowledge of Church History. But why? Mr. Leonard Kent in his thesis on "Great Religious Leaders and The Atonement" gives us the key to it all. He says of Chrysostom, "In his homily XV on Reconciliation of Man, I find only one phrase touching redemption. He mentions the atonement but rarely. In his commentaries on Corinthians, Acts, and Romans no mention is made of it except in his exposition of Romans 5:12. Then he hardly does it justice. In his commentary on John 3 he takes verses 11, 12, 13, and 17, omitting John 3:16, the greatest of all texts. He was an Old Testament Christian not having thought through the meaning of the atoning death of Christ. At least he did not preach it." (4) We wonder that his beautiful sermons which still exist are lost to the public and unread, when we face this fact.

But what of Spurgeon? Did he preach the atoning blood of Christ? One needs only to

Continued on page 226

There is More to *Good Mimeographing* Than Meets the Eye!

BERNICE H. ROBBINS

With an ever increasing number of churches using mimeographed letters and calendars, either from choice or from necessity, it is surprising that the work turned out is of such poor quality. There are, we believe, several very definite reasons for this, but not one of them is insurmountable. If we are really anxious that the mimeographing for our churches should be of high quality, we must be prepared to spend more time and thought on the matter. How do we know this? Because we have watched the preparation of such materials in many churches.

First, we must not be penny-wise and pound-foolish when purchasing stencils and mimeographing paper. Our wisest course is to buy from a regular office supply house, not from stores carrying such goods only as a side-line. By so doing, we will secure a high grade product selected by experts, and approved by trained office workers. Many churches secure these superior materials at reduced rates through local business concerns. Some are fortunate enough to have the paper donated by interested dealers or jobbers.

Given a good stencil and good mimeograph paper, we must have a good typewriter with keys thoroughly cleaned, and a person who types the scientific way, not by the "hunt and peck" method. One may make out very well in spacing copy on a stencil, but only the firm, uniform strokes of a good typist will produce clear, legible copy for reproduction.

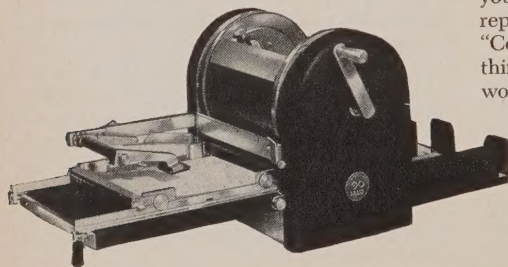
Some knowledge of the machine from which copies of letter, calendar, or postcard will be made is essential, whether the machine cost fifty dollars or one hundred and fifty. Most

companies will agree to give demonstrations where representatives from several churches gather for the purpose. Even better is the recommendation of some satisfied person in a church or other organization who operates one of these machines.

There has never been a time when more trained people are unemployed. It should be possible in the average community to find among them some capable young person willing to undertake church mimeographing. Many ministers who type with one or two fingers continue, however, to tinker with the job, rather than try to locate a qualified person to do it. It takes time and patience to discover and enlist a trained person for this type of work. It can be done, however, and the results will be better than those obtained by the minister who has "picked up" type-writing.

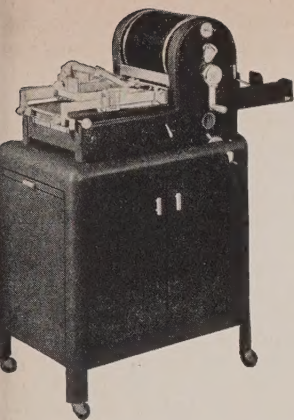
If no such person can be found among the unemployed, the local high school commercial department may be able to offer help. Occasionally one can find an employer who will allow one of his employees to do such work either in or out of office hours as a contribution to the church. It is possible that some young member of your congregation will be glad to specialize in this type of work while taking the commercial course in high school.

It may be worth noting that young people have sometimes found in volunteer service such as this a stepping-stone to gainful employment. A business man passing through a church vestry noticed a young high school graduate running off a church calendar. Taking up a copy, he examined it carefully. "Did you cut the stencil?" he asked. "Yes," she replied. "Not a mistake," was his comment. "Come to my office on Monday morning. I think I can find a job for you." The young woman reported at the office the following



A. B. Dick Mimeograph No. 90. Although this number ninety mimeograph duplicator is the smallest model made and is satisfactorily hand-operated, the paper is fed into the machine automatically.

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Westboro, Massachusetts.



A. B. Dick Mimeograph No. 91 is peculiarly suited for large churches. Electrically operated and on a cabinet-stand, it is a most efficient church office machine.

Monday, and has been in that man's employ ever since.

To summarize, we should take thought for the quality of the equipment and materials we

use in mimeographing; spend time in securing the best typist our constituency affords. It is always wise to have several working on the project so that if one fails at any time, there will be others ready to take over.

If we must depend upon amateur effort, experimenting on stencil cutting and mimeographing should be done well in advance of the time when we require something in this line. It will be a saving on equipment, the treasury, and the nerves. We should not be satisfied with *fairly* good work, for *excellent results can be obtained under favorable conditions.*

In a day when so many high school students are becoming skilled in this sort of thing, a minister cannot afford to offer anything which proclaims itself as amateurish. Instead of laying one's work open to criticism, we should challenge young people to supply the church with what at least approaches a professional standard. This is a phase of service not yet fully explored with a view to enlisting young people. When approached, they respond with enthusiasm. Many of them welcome an opportunity to keep up their practice and to improve their skill. Try it in your church.

1 1 1

GIDEONS TO SERVE ARMY AND NAVY

The Bible is regarded as essential equipment by the War and Navy Department for every soldier, sailor and marine in our national defense.

The Gideons, long famous for their great work in distributing Bibles through hotel rooms, have been requested by the War and Navy Departments to supply immediately 300,000 copies of the New Testament and Psalms and a million more each year for the next four years—over five million in all.

A letter from the White House, received by the Gideons, says: "As Commander in Chief, I take pleasure in commending the reading of the Bible to all who serve in the armed forces of the United States. Through the centuries men of many faiths and diverse origins have found in the Sacred Book words of wisdom, counsel and inspiration. It is a fountain of strength and now, as always, an aid in attaining the highest aspirations of the human soul."

The Gideons are bearing the entire cost of supplying these Bibles—a task of proportions unequalled in the long history of Bible distribution. Assured of the warm support of their own membership and confident of the

encouragement and assistance of Christian men and women throughout the land, the Gideons grasp this unparalleled opportunity for the spread of the Gospel and assume its attendant financial responsibility.

The Bibles distributed to men of the Navy and Marine corps will be bound in blue cloth, except those for members of the Navy stationed in tropical waters which will be bound in white. The Bibles for distribution to the Army will be bound in Khaki cloth. Larger books in finer bindings will be distributed to every Army and Navy chaplain for his personal use. Beside the New Testament and the Psalms, the book will include 16 pages of songs, hymns and spiritual helps.

Emphasizing the importance of religious influences among the armed forces of the country, Chief Chaplain Arnold of the Army recently said, "There is an alarming increase in the number of young men who have no knowledge of God and His eternal law and of the sure means provided by God for their spiritual growth and security." This distribution of the Scriptures will bring God's Word to every member of our Army and Navy.

John and Mary

The Parsonage,
Late Wednesday Afternoon.

My dear John:

When the January issue of *The Expositor* came to our home, I laid it on the desk and went about my duties. After lunch my husband picked up the magazine and read as I dressed to go calling with him. Late that afternoon, when we returned home, I noticed the magazine lying open. I glanced at the title on the open page and it caught my attention. Immediately I asked my pastor-husband if I were guilty of being a Mary and he assured me I was not but that I could be. Now I have always been anxious to be the best kind of a minister's wife, have read everything I could find on the subject and talked with those of longer and larger experience, so we had quite a little chat about you, John, and your wife, Mary.

Yes, John, you have my sincere sympathy and I'm sure Mary will earnestly endeavor not to "steal the show" in your new pastorate, for incidentally, she must realize that your prominence as "leader" is essential and that she will not do a single thing that some other member of the church can and will do.

But, John, have you honestly looked at this problem from Mary's viewpoint? You have asked her not to use her talents any more and I'm wondering if God gave them to her to be buried! Don't you remember that He severely denounced the one who hid his talent and commended the ones who developed theirs? I have met many ministers' wives upon whom God has bestowed various gifts and why should He call upon such women to grace parsonage homes if their talents are a discredit to His service? Perhaps a drab little "stay-at-home" would be a much better press agent in focusing the attention of a community upon her husband!

Of course one would not accept the prescription of a doctor's wife for she is seldom trained to give such medical advice, but there are many ministers' wives who are educated in seminaries and training schools and their advice is not to be scoffed at. You agree that you did not question the wisdom of Mary's advice. Surely you are not egotistic enough to want to be the one and only infallible authority!

Of all the phases of the church program, the women's missionary work is definitely Mary's charge. Without question you should be interested in it, but if you are a successful

pastor you will be so busy with other things that you will rejoice in a helpmeet who can and will take over this responsibility. Mary should not be president unless there is absolutely no one else to fill that office, but that is not an impossibility. Her great task should be to train someone for each vacancy and encourage and advise all those holding offices. A pastor's wife has a special place among the women of his parish.

I hope you will allow Mary to sing—not that she might take the lead or place rightly belonging to another—but if God has blessed her with a beautiful voice, why should it grow feeble and wavering with disuse? You encourage your members to develop all their talents and to use them for the Master, but seem to forget that this same Lord has given your own companion a gift to be used for His glory.

As for filling the pulpit, even in time of emergency, she *must* feel God's leading, for truly that is a sacred place. I have known several successful feminine pulpit supplies who have not taken away from their husband's prestige. A church likes to be proud of their "Mrs." as well as their "Rev." and if she has a message from God and can give it for His glory, in time of her husband's illness, he should rejoice to have such a companion. If someone remarks that she is a better preacher than he is, let him take it as a joke and show them the next Sunday that he is God's better mouthpiece. Or he might allow her to fill the pulpit every Sunday for a month and I'm sure her popularity would rapidly decrease. After all the power of a sermon never lies in its dramatic appeal, nor is the success of God's message due to a feminine figure or a well-trained voice. Only as Christ is exalted is a congregation truly moved.

Needed—A Good Scotch Collie

A minister's wife must realize that her husband is the Shepherd of the flock, but any good shepherd knows the value of a faithful Scotch collie in helping him. A parson and his wife working together can accomplish more than any other wedded pair in any profession. There is a definite place for the minister's wife in the Master's service. The parsonage couple should be real comrades, encouraging, advising and working together.

Please, dear John, don't drown your wife's abilities and influences, but casting your own ego aside, work together with Mary in your new pastorate to *glorify God's name* and I'm sure your ministry will be long and successful.

Sincerely yours,
Just Jane.

The Editor's Columns

Modern Bible Translations

OUR King James version of the English Bible is very old, too old in fact. Yet it continues to sell in greater quantities than any other translation into English.

This is not due solely to custom, usage, beauty of English translation and such things, though they do have their place and carry their weight. The King James version is in places vague; its language is sometimes outdated; it is often hard to understand. Still it sells in vast quantities.

When the American Revised Version was first printed there were some who thought it would soon replace other versions. It has not done so. While certain criticism of translation is justified, that is not sufficient reason to curtail its sale. It was put under copyright and its printing and distributing limited to one publishing house.

There are other, and better, modern translations, such as those of Goodspeed and Moffatt. Besides there are excellent translations of the New Testament alone. None of these sells in the quantities it should. Their distribution and use are limited. Yet they clearly bring the Scriptures into modern language and make the text readable and more easily understood. In addition they have had the benefit of Greek language discoveries with and since Kennell and Hunt. There are no texts of the English Bible to compare with these modern texts in any form that may be suggested. Yet none has sold as it should. All have been copyrighted and their publication limited.

Arguments for the failure to replace the King James version will come and go. But I believe the greatest reason why modern biblical translations have not sold as they should is the copyright provision. If one writes a book and wants to quote Scripture from a modern translation one must get permission to do so. Usually this is not worth the trouble involved. The result is that in books, one reads more of the King James translation and the modern versions lose the sales value of quotations in numerous works.

Again limited copyright provisions limit publication and distribution facilities. Other publishers will sell Bibles, and they will continue to sell the King James version. In addition, cost of modern versions is high in comparison to the King James version. And styles of binding and sizes of format and type are limited. The net result is that we may praise the modern versions to the skies, and the sales still fall far short of what they should be. We need a little practical business sense in this matter.

I make bold as to suggest that owners of copyrights on modern translations, and publishers of such translations, make bold to license other publishers to print and distribute such, that royalties be cut, and especially that recognized Bible publishers be authorized to issue modern versions. A little promotion, kept up, and we would soon see the modern translations become popular and useful.

A lot of this bantered talk about the beauties of ancient English would soon pass. The Bible was originally written in language the common man could understand. And it should be translated into the language the common man can understand. But with present copyright restrictions and publication restrictions we will never get such a translation into common use. We need to do some reconsidering and revising concerning our Bible publishing practice, and I suggest we do it now.

—W. R. Siegart.

Under-Armed

SHORTLY after we had urged our horses to take the steep descent into the arroyo, Old Red, he of the mellow, horn voice, took the air, the blood-stained tip of his thorn-cut tail beating a busy half-circle as he momentarily sniffed the imprint of a huge paw pressed in wet sand. Six other hounds, Walkers mostly, rushed to his call and within the narrow confines of the arroyo, bedlam broke and the run was on, with a huge Jaguar at

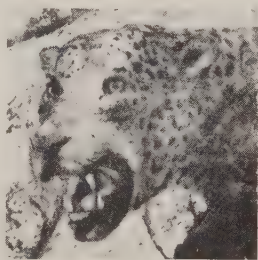
the far end of that trail the dogs had taken.

Even a minute description of riding horses through real brush country, slowing down or stopping only long enough to listen until the dim, distant baying told us where the dogs were and then driving on, machetes flashing, trying to avoid the thorn-covered branches that swung at one, often dropping and clinging to the side of the horse to keep some low and stout Mesquite or ebony branch from wiping one right out of the saddle—I say even a detailed description of such country and such riding would fail to approximate anything like the accurate picture that gave our camp the suggestive name of El Repelo.

We were at it from daylight until half after three, through the heavy, humid, mid-day hours of heat, striking occasionally a little open avenue, relatively free from brush but which invariably ended in more thick brush sooner than later. When the trail led into such density of interlaced thorn brush, Mesquite, Cat-claw, Cactus, as to baffle even the most experienced machetes, we dismounted and tying our horses, proceeded on hands and knees.

On up ahead, not too far, the horrible if not terrifying roar of a bayed Jaguar and the frantic excitement of the hounds had us by the scruff of our necks and literally yanked us along when it would have been so much more easy and comfortable just to have lain down and died of thirst and sheer exhaustion.

My first glimpse of the beast showed only his evil head, always over-broad and massive, but "ours," broader than that of an ox, malign, evil, glaring with large yellow eyes and pouring forth such a ceaseless stream of profound profanity as I hope never to hear again. I have never shuddered before in the face of wild life. Here, held to hands and knees, facing a roaring animal of around three hundred pounds, the most ferocious the American continents can produce, it was different.



But I had travelled around twenty-five hundred miles just to see this very thing and to get its image on a film if possible. I inched farther cautiously to find a place where it was possible to try the camera where brush did not forbid. A bayed Jaguar should be ap-

proached cautiously, if at all. Behind me two hunters, to my left our able hound-man shouting encouragement to his dogs. I needed more. Slowly we moved up until not a dozen feet separated us. Not taking time to use my exposure meter, the camera was up, focussed, the shutter snapped and we began to withdraw. It was time to shoot.

Two heavy calibre, hi-powered rifles had been carried by two hunters from the north just for this moment. Both had been left in camp! One of those unaccountable things that just do happen in the best organized camp. The only armament at hand consisted of two little helpless twenty-two revolvers. It must have been our Guardian Angel who made the Jaguar jump at that moment, for the most effective ways of getting a three hundred pound Jaguar with twenty-twos was actually under discussion. I shudder at the thought of it now.

Yet how often it is, as we machete our various ways through the dense thorn-brush of daily life, putting our trust, our hope, our protested confidence on such sturdy calibers as the Bible, the Cross, the Tomb, that we come face to face with an immediate problem, a threatening peril and find that after all we have discarded the heavier protection for something lighter, easier to carry or conceal, not so formidable in appearance, less offensive to the sensitive nature.

We are going back for the big cat that got away, but second chances are a poor dependence when souls rather than bodies are in jeopardy.

Joel

A Regal Queen

THEN there was Queenie with her educated nose, a marvelous trailer. When the Jaguar jumped, he jumped into the midst of a little pack of valiant hounds, gone utterly berserk with excitement. A horrifying roar and the huge beast was on them. I saw Queenie go cartwheel, through the air and brush and drop limp to my left. For a love of dogs, enough was enough. I turned away. Together Jose and I pulled Queen into a little opening. She was too far gone to help.

The cat tore into the brush with the battered dogs at its heels. It turned and with that roar charged. I could hear its mad rush even if I couldn't see it. I could hear the terrified yelp of one hound after the other until, in the distance, old Red's beautiful bugle voiced

alone, indicated the way the cat had gone in making effective its escape and possibly ours.

After doing all we could for the wounded and torn hounds we started to crawl back to the horses. We stopped to share with the dogs a small standing puddle of rain-water. Queen was not where we left her and no amount of calling brought her or any sound of her. It was a solemn group that started the four-and-a-half-hour siege with the brush which lay between us and base camp.

One of the native boys made the long, hard trip back the next day to look for Queen but did not find her. The following day, after a long run with the hounds on a big Ocelot, we circled around in the hope of finding Queen. But she was not to be found.

That night, some better than fifty hours after being bested by the big cat, we lingered around the supper table, listening to the news brought into our jungle camp by a wee, portable radio, when Bob, all six feet of him, let out a war-whoop that can be duplicated only by the Texan who was born to it. He jumped from his chair and as he ran we saw. There, coming around the dog trailer, staggering, uncertain, barely moving, came Queenie, the blood-flecked end of her drooping tail doing its level best to simulate an expression of joy. If we all went a bit maudlin, I don't know when it was ever more justified, for the sportsman loves the hounds.

Queen had come back, come back over an arid brush-country it took us almost five hours to cover on horses, come back to die. Infection and screw worm were at work. She didn't have a chance. Yet, before we broke camp, Queenie had to be shut in the dog-trailer to keep her from joining our pack as we would start on another round through the brush. She didn't know how to quit, had never learned as man so often has.

There are other examples beside the ant for the sluggard to consider.

Jack

New Trails for Old

HARDLY had we moved into camp, which was all set up and waiting our arrival, when that mysterious means of wilderness communication over unbelievable distances, went into action. Natives came meteering their way through the brush from all points of the compass and sections as far

as thirty miles away. They came to plead with us to "come over and help us," for a pair of Jaguar was making constant havoc of the native's little herd, or a big Jaguar had pulled down a deer within stone-throw of another's cabin, or another had found the remains of his saddle-horse where the big cats had downed it.

Everywhere, Jaguar were on the rampage. We were equipped! Wouldn't we help? Leaving camp between three and four in the morning, by the light of a full moon, we would be on the trail all day and come dragging our weary way back to camp, usually after four in the afternoon. It was then we would be told of this big Jaguar or that, at some distant point. It was then we would rush a hot supper into us, pull our sleeping bags and air mattresses out of the tents, load up the station wagon and be off before early dark.

One has never experienced the extremes of auto roads until one drives over a back-country road of the brush-land. One moon looked down upon a car in the center of the Soto La Marina river and smiled at the four inches of water that flowed smoothly over the floorboards and filled our gas tank as well as crank-case. We did get out, eventually. We got out and pampered that water-logged buggy to within a mile or so of the place we were to camp, before it lay down in the middle of the trail and gasped its last. It was two A. M. when we slid into our bags. It was about four A. M. when we slid out and crawled, yawning, into our saddles and hit the brush. And that wasn't the half of it.

Yet in whichever direction we went, in answer to whatever fevered plea for our assistance, and invariably they came from terrified souls who feared disaster if the cats were not killed, we never found the slightest trace of Jaguar. Never a sign. Never a paw-mark, even an old one.

On the other hand there had not been a single "sashay" into our neighboring arroyo that didn't show us Jaguar trails. One day we found six, all fresh.

Distant parts, even in brush-country, can be made to appear most verdant. A thousand temptations homiletical, lure one from the scriptural base-camp, not one in a hundred of which merit the effort. The successful camp spends more time and energy on the trail than in exploring new country, regardless of the luring tales told of it.

Jack

CHURCH METHODS

A Palm Sunday Service

Prelude: Hymnus, Titelouze (1563).

Introit

Words by the Minister

Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts. He is the King of glory.

Refrain by the Choir

Hail to the Brightness, Mason.

Processional: Portuguese Hymn, Cantus Diversi

(Congregation standing, members of Junior Choir march up center aisle, carrying palms and form arch with palms on the altar steps, through which Children's Choir marches, scattering flower petals symbolic of the first Palm Sunday. After Children's Choir has reached assigned seats, the Junior Choir marches toward the entrance, acting as escort to the Senior Choir, palms held high).

Antiphon:

Minister—Dearly beloved, in the holy quiet of this hour, let us draw nigh unto Him who heareth prayer.

People—Almighty God, who art always more ready to hear than we are to pray, and wont to give more than we desire or deserve; pour down upon us Thy mercy, forgiving us those things wherein our conscience is heavy, through Jesus Christ our Lord.

Choir—Holy, Holy, Lord God of Hosts.

Minister—Search for the truth that shall make you free.

People—O Thou eternal God, speak to us the word that we need, and let Thy word abide in us until it has wrought in us Thy holy will. Cleanse, quicken, and refresh our hearts; direct and increase our faith; and grant that we may be enabled to see Thee more clearly, to love Thee more fully, and to serve Thee more perfectly, Through Jesus Christ our Lord.

Choir—Thou only art mighty, Lord God of Hosts.

Minister—Invoke the very presence of God in your hearts.

People—O Thou great Companion of our souls, do Thou go with us into every experience that may befall us, and comfort us with Thy presence in every lonely and sorrowful hour. Guide us by the still, small voice, and be unto us a source of never-failing strength. Let Thy peace possess us, and Thy hope lighten our hearts, through Jesus

Christ our Lord.

Choir—Heaven and earth are full of Thy glory.

Minister—Rejoice in your heritage as the children of God.

People—Most gracious God, who hast opened Thy hand to give us all good things, we offer praise for our redemption from sin and death. Make us wise in the use of Thy benefits, generous and forgiving in our attitudes, and eager to obey Thee. We have an inheritance that fadeth not away, and a Father whose mercy is everlasting, revealed unto us through Jesus Christ our Lord.

Choir—Heaven and earth are full of Thy glory; glory be to Thee, Lord God Almighty, glory be to Thee, O Lord most high. Amen.

* * *

Anthem: The Lord's Prayer ---Malotte-Dei

VESPER QUARTET

Our Father, which art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for Thine is the kingdom, and the power, and the glory forever. Amen.

Reading in Unison from the Psalter—selection 650, page 88

The congregation arises and sings

Hymn 125: St. Christopher (verses 1, 2, 3) ----- Make

The congregation will remain standing for the

Reception of Members

"We covenant with the Lord, and with one another and do bind ourselves in the presence of God, to walk together in all His ways, according as He has pleased to reveal Himself unto us in His blessed word of truth."

We purpose to devote ourselves to the study, the practice and the spread of Christianity. We will endeavor to be loyal to this fellowship; to help one another in the Christian life; according to our strength, ability and opportunity, to support the work and attend the meetings of this Church; and in every way to strive to make it a power in the service of God and man.

The minister will extend the right hand of fellowship to the new members and then the following blessing will be repeated:

The Lord bless us and keep us;

The Lord make His face to shine upon us
and be gracious unto us:

The Lord lift up His countenance upon

us, and give us peace. Amen.

Offertory Anthem: O Lord Most Holy *Franck*

CHOIR

O Lord most holy, O Lord most mighty, O loving Father, Thee would we be praising alway. Help us to know Thee and love Thee; Father, Father, grant us Thy truth and grace; Father, Father, guide and defend us. Rule Thou our wilful hearts, keep Thine our wandering thoughts; in all our sorrows, let us find our rest in Thee; and in temptation's hour, save through Thy mighty power, Thine aid O send us; hear us in mercy. Show us Thy favor, so shall we live, and sing praise to Thee.

The congregation arises as the offering is presented and sings the

Offertory Sentence

All things come of Thee, O Lord, and of Thine own have we given Thee.

Gymn 270: Beecher (verses 1, 2, 3) *Zundel*

Communion Meditation:

"Is it real?" Samuel Harkness

Sole Communion

Invitation

The congregation, seated, sings softly the

Gymn of Consecration 412:

Bread of Life (verses 1, 2) --- *Sherwin*

(The Bread and the Cup will be offered in silence.)

Prayer

The congregation arises and sings the

Processional Hymn: St: Peter ----- *Oxenham*

1

In Christ there is no East or West,
In him no South or North;
But one great fellowship of love
Throughout the whole wide earth.

2

In him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close binding all mankind.

3

Join hands then, brothers of the faith,
What-e'er your race may be,
Who serves my Father as a son
Is surely kin to me.

4

In Christ now meet both East and West,
In him meet South and North;
All Christly souls are one in him
Throughout the whole wide earth.

5

Beneath the forms of outward rite,
Thy supper, Lord, is spread
In every quiet upper room
Where hungry souls are fed.

6

The bread is always consecrate
Which men divide with men;
And ev'ry act of brotherhood
Repeats Thy feast again.

7

O Master, through these symbols shared,
Thine own dear self impart,
That in our daily life may flame
The passion of Thy heart. Amen.

The congregation remains standing for the

Benedictus

Words by the Minister—Now may the burning hopes of all men in every generation, as they caught the vision of Jesus, follow you when the light is dim and the way uncertain, until you attain to the fulfillment of spiritual desire, through Jesus Christ our Lord.

Refrain by the Choir: (Baker).

Now while we sing our chosen psalm
With reverent lips and glowing heart,
May peace from out the eternal calm
Rest on our spirits as we part. Amen.

Postlude: Concerto in G major ----- *Bach*

—Arranged by Samuel Harkness,
Community Church, Winnetka, Illinois.

1

A Cent Sible Way to Raise Dollars

This intriguing title was used by Rev. R. H. Moore, Richford, Vermont, to introduce the "cent-a-meal" plan for Missions in his parish. Make a poster with this title, and place it above the table with the supply of "cent-a-meal" boxes or banks, and let the results prove its effectiveness. This plan may be used for raising money for any project within the congregation.

1

Stewardship Stories

Rev. Ben William Jackson, Community Baptist Church, Pinehurst, Idaho, writes:

"Some time ago (*I don't know how recently, as I have been perusing many old "Expositors"*) you advertised for offering stories. May I suggest the following, both used successfully in my own church:

"Bobby had a dog, Fido, whom he loved very much. One day when the family was enjoying a chicken dinner Bobby's mother observed that he was putting the best pieces of chicken to one side of his plate and was cutting away at the bones and gristle to get some meat to eat.

She said: "Bobby, what *are* you doing?" Quite confused and hesitating, Bobby said: "I was saving some of this good meat for Fido." His mother sternly said: "Bobby, don't you dare give that good meat to Fido. You eat it yourself and give Fido the bones and leftovers."

After dinner Bobby put the plate of bones and leftovers down before Fido. "Fido," he said, "I'm sorry—I meant to bring you an offering, but I can only give you a collection."

—G. L. Merrill, "Stewardship Stories."

"A stout, be-furred, fashionable woman of wealth sat comfortably in her pew. The offering was about to be taken. She fumbled in her purse for a coin small enough to suit her idea of giving, but failed. So she piously folded her hands, intending to let the offering plate go by.

"A small boy sat beside her and saw her trouble. He was a real steward and had his one-tenth of his week's wealth in an offering envelope. "Here," he whispered, "You take this and I'll crawl under the seat."

—(*I believe this was taken from an "Expositor" of some years back. It now reposes in my files.*)

"I should appreciate more offering stories like that about Mr. Little and the Little family who lived together so happily, because, as he explained: "Every Little helps."

More Stewardship Stories

Harper Brothers Publishing Company recently published a book of nearly a hundred pages of Stewardship suggestions, entitled "More Stewardship Stories" by Guy L. Morrill. Other books by the same author are "Laughing Stewardship Through" and "Stewardship Stories." The most recent one contains excellent material for thought stimulators in making up stewardship sermons. Any minister desiring new angles on this ever-present need, the teaching of Stewardship, should secure this book.

For Your Stewardship Bulletin

Some pay their dues when due;
Some when overdue;
Some never do.
How do you do?

Easter Sunrise Service

This year, when a large area of the civilized world is denied the privilege of Christian Worship, should make us more ardent in our efforts to enjoy this precious and sacred privilege. Let us enlist the enthusiasm of every organization in the Church to make this Easter a most glorious one.

The young people of the Church will respond to the plan for an early service, with its complement of glorious Easter music. Plans should include an early gathering at the Church for a companionable breakfast with candlelight and an organized procession to the place of worship.

Many suggestions on Easter services may be found in the general index of any Annual index of *The Expositor*, or any Easter issue. Each group in your membership will have suggestions to offer, and this is one year when

Christian people want to express their gratitude for the glorious fact of Easter.

Handwork Items for Primary Tots

If you have not seen the "Outline Picture Studies of Old Testament Leaders" prepared by Lillie A. Faris, and published by the Standard Publishing Company, you should get descriptive matter at once, or order a set. In this particular Study, there are 52 outlines, with specific directions, and even a modest knowledge of Child Psychology will make one realize that a child's fingers will itch to begin coloring the sketches. Even an adult yearns to go to work with a crayon, when thumbing through the book. The set is 35c, and we believe one set will prove to you the appeal to children.

Good Times with Bible Words and Pictures is the title of a second item, prepared by Louise Miller Novotny. This is a set of outline cards, 9 x 12 we judge, full directions for Word and Picture Matching, with handy little envelopes for each child to keep the work during the course. The low price of 25c a package makes this doubly intriguing to any person seeking to interest Primary groups.

Church Fires

Several heartbreaking letters from *EXPOSITOR* readers about "Fires Destroying Churches" make the following suggestions offered by The Minister's Life and Casualty Company of Minneapolis most timely.

Church Hazards

Have you ever been worried about the possibility of a fire during a social meeting in your church? A recent writer in "Public Safety"—published by The National Safety Council—indicates that church affairs are among the most carelessly supervised of all public gatherings. In the usual overcrowded space paper decorations, loose chairs and inadequate exits create unusual hazards that can cause a terrible toll if flames break forth or even if a false alarm is raised. He suggests that persons responsible for such gatherings do these things:

1. Ask the fire chief to send a uniformed man to remain through the entire affair and keep his eyes open.
2. Compel everybody to check coats in a check room.
3. Have all hangings, decorations, booth

drapes, etc., properly flame-proofed with an approved liquid.

4. Prohibit smoking and enforce the ban.

5. Use fixed seats, not loose ones which people can stumble over in a rush. If seats can't be fixed to the floor, they can be fixed in rows of four or more together with a slat across the bottom which helps some.

6. For a seated audience see that no seat is more than seven seats from an aisle.

7. Train ushers to divert as much of the incoming traffic as feasible to side aisles on the proven principle that people always tend to leave a place over the route they came in. This will reduce the rush in the main aisle in an emergency.

8. If exit doors open inward—which is criminal—station a committeeman at each door to get it open and securely fastened in case of need.

Before the Architect Comes

It is the work of the Interdenominational Bureau of Architecture to assist the pastor, the church building or program committee and the congregation to care for many items of work which are essential to any successful building improvement enterprise.

In many cases two years or more should be occupied in this very important work of study and preparation before it is time to select an architect and have plans drawn. For this work it is urged that any church contemplating a building program for the year 1941 (even if it is a very minor readjustment) have the improvement program and the actual plans prepared now. This will permit time for promoting the project and to secure the spiritual values that should accrue in every building enterprise.

It will also give time to make changes and alterations in the plans so that when the work is all have been completed there will be no regrets or wishes that it had been different.

The following list of items to be attended and preliminary activities indicates some of the departments of service of such a consulting agency as the Bureau of Architecture. The Bureau does not take the place of an architect.

- A study of the activities and methods needed and found successful in worship, Christian education, fellowship and service activities.
- A study of the population by various age groups, population and community trends defining the field of responsibility.

- 3. A study of other churches and institutions in the community for the determination of the responsibility and needed program.
- 4. Prepare a statement of the needs in terms of activities and groups and the needed rooms and areas for each.
- 5. A study of possible sites.
- 6. Learn the availability of new locations, kind of building, size, etc., possible.
- 7. Study possible remodeling or enlarging of the existing building.
- 8. Describe and evaluate experiences of other church building projects. Suggest a program.
- 9. Promotion and preaching to secure united and devoted support of the needed program.
- 10. Study and estimate the probable financial resources.
- 11. Show with lantern slide, typical blue prints, photographs, exhibits, various types of buildings, rooms and equipment possible.
- 12. Plan to organize the best kind of building council or committee for the study and promoting, financing and constructing of the improvement.
- 13. Complete the writing of a building program so that an architect will know all the requirements to be provided.
- 14. Describe how to utilize space and rooms to best advantage, how to save costs by limiting ceiling heights, duplicating use of rooms, etc., how to build by units to avoid crippling debts. Make a list of possible economies.
- 15. Write a check list so nothing desired will be omitted and so that changes will not be required after the building is started.
- 16. Plan how to select an architect and a builder.
- 17. Write a furniture and equipment program for all rooms and departments.
- 18. Plan to make the financial program a means of spiritual growth.

The Interdenominational Bureau of Architecture of The Home Missions Council is the consulting and advisory agency for more than twenty denominations. It was established June 1st, 1934.

A postal card addressed to *The Expositor* will bring a blank form for representing local needs of churches with suggestions for any type of remodeling, renovating or new building project.—*Elbert M. Conover, Director, Interdenominational Bureau of Church Architecture.*

Workingmen and the Church

As a result of a recent inquiry about a book entitled, "Workingmen and The Church," we are glad to report that this book is made up of addresses delivered by Robert F. Coyle, D.D., to Sunday Evening audiences of workingmen in the city of Oakland, California. The book of near 100 pages was published by the Winona Publishing Company, Winona Lake, Indiana, in 1903.

The addresses are—

- 1. Yeast, Unrest Among Workingmen
- 2. Workingmen and The Church

3. Workingmen and Christ
4. Workingmen and Human Brotherhood
5. Workingmen and Personal Contact

While these addresses were delivered and published shortly after the turn of the century, the titles of chapters have a strangely familiar ring, as though human tendencies might not have changed as much as the progress in Science and Mechanical inventions might lead one to assume.

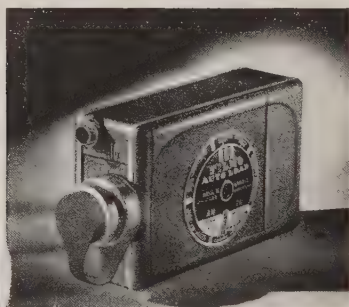
Easter Sermon Suggestions

"Easter Bells" by William Dallman, D.D., may be secured from the Northwestern Publishing Company, Milwaukee, for \$1.00, paper binding, or you may find it in your local library. The author says in the foreword:

"An old pastor complained Dr. Blank's Easter sermons were almost all the same. That startling statement started a search for Easter texts, and the New Testament was found speaking also of the Resurrection in manifold ways, by divers portions and in divers manners. Eph. 3:10. Hebr. 1:1.

"While there is a wealth of Lenten reading, there is a dearth of Easter material—the most important. This booklet is intended to be a casket filled with brilliant gems of the Resurrection, or a basket packed with blessed fruits of the Resurrection."

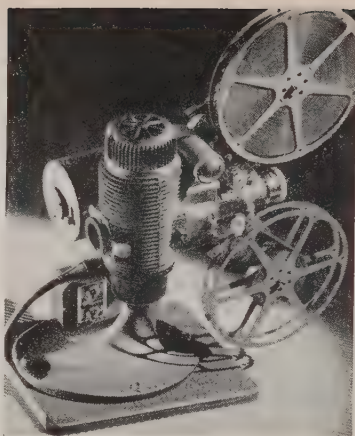
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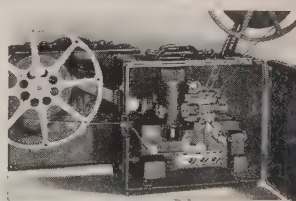
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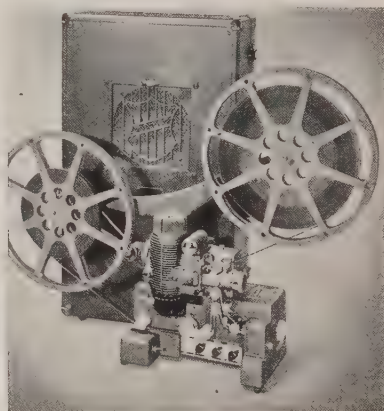


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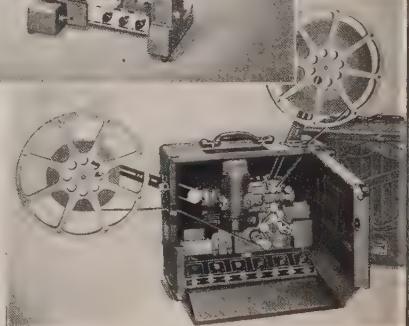
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THE PULPIT

Good Friday and Easter

ALFRED THOMAS

Through the Eyes of a Roman Soldier

Truly this was the Son of God." Matt. 27:54.

THE Roman centurion, one of the officer class, appears in six or seven instances in pleasing relief within the pages of the New Testament, especially in the story of the one who, unable to restrain himself any longer, found vent for his pent-up feelings, in his thrilling testimony, after witnessing the agony of the Crucifixion of our Lord together with his patience and forbearance—"Certainly, this was a righteous man," as St. Luke records it, for in the words of St. Matthew—"Truly, this was the Son of God." The one conclusion more reference to the Roman trial—His death was so glorious and triumphant as to vindicate His character from every aspersion. No malefactor was He, but a real benefactor of mankind. The other conclusion related to the Jewish trial, which was on the ground of His claim of Sonship. Now His last cry was in the light of Sonship, that exclamation of peace and calm assurance: "Father, into Thy hands I commend My spirit," was so tenderly and firmly uttered, as to convince the Roman officer that the Lord's claim was real. The infamous part played by their subordinates, the Roman soldiers themselves at the different stages of our Lord's trial and judgment, the passage to Calvary and at the Cross itself, had left bitter memories, that only the spirit of Christ Himself can enable us to efface.

But the silence of the Scriptures otherwise remains unbroken as to the effect upon the Roman soldiers in close touch with the consummation of the Crucifixion and its triumphal sequel on the third day, except for the inference that can be fairly drawn from St. Matthew 27:15—"Now when the centurion and they that were with him watching Jesus saw the earthquake and those things that were done, they feared greatly, saying, 'Truly, this was the Son of God.'" Surely they could not be regarded as unduly imaginative to indicate what in all probability actually happened in some instances, on the part of "the men who crucified Christ."

The Effect of the Physical Elements

There were physical elements sure to excite

their wondering imagination. It is easy to picture the "cuirassed Roman grasping his shield" losing no time in the gratification of his desire to discuss the happenings of a day, the like of which they had never seen before. Yes, in the camp that night there must have been exclamations of astonishment and the air rife with speculation. Will He rise again from the sepulchre as is declared. "That would be impossible," is the reply in chorus from many lips. "We must wait and watch," counselled others, with nerves shaken, as they recalled the awesome spectacle of the death of One Who prayed for His enemies almost with His last breath. Yet the soldiers, flushed with the pride and power of their race, in the main, felt confident that the strong Roman guard at least would prevent any reprisals in the removal of the body.

A Revulsion of Feeling

What a revulsion of feeling must have been experienced by them, as they afterwards discussed the Resurrection itself! What had happened in the garden of Joseph of Arimathea? To the surprise of those who visited the sacred spot, there were evidences of an earthquake, the Roman watch lay prone upon the earth, the stone was rolled away. The tomb was empty and best of all—a glistening form was enthroned upon the very stone they had dreaded, and which the Roman authorities had sealed and relied upon. Yea more, an angel's voice had been heard saying, "Fear not, He is risen." No human hands then unsealed the tomb, no band of warriors had been needed to overpower the watch, as representing the greatest power then on earth, for the angel of the Lord had descended from heaven, and rolled back the stone from the doors, to reveal to redeemed mankind the truth of the Resurrection, man's pledge of immortality and his claim to eternal joy. But the skeptical Roman soldier perchance was heard to repeat the assertion:—"His disciples came by night and stole Him away while we slept." What! eleven disciples overpower a company of Roman soldiers armed to the teeth, or roll away the huge stone in silence, enter the tomb in secrecy and arrange

things so securely there. Or, granting this, how could they carry the body unnoticed through the streets of Jerusalem, while thousands bivouacked in or patrolled those streets and thoroughfares at that Passover season, while the full-orbed moon shone down upon the scene.

Or, allowing this, is it likely that the Imperial guard would sleep on duty, while death was the penalty, or that the whole detachment would fall asleep at the same time? Or, even conceding this, how could they see the purloiners of the body and say whether disciples did it or not?

Proof to Demonstration

So could retort have been made as the soldiers discussed the sublime event and the evidence of Christ's rising from the Tomb accumulated. Certainly we need go no farther for proof and proof to demonstration than the implications of this lie of His adversaries. If the disciples had subsequently possessed the remains of their Risen Lord, the Christian Faith would have been at once extinguished. The knowledge of such a fact would have utterly quenched their own zeal. But as a matter of fact, their zeal increased by leaps and bounds in their propagation of the Truth, as it was in Jesus. Pentecost, with all its wonder and glorious achievement actually followed in fifty days. If possessed by the Jews, they could have produced it, to prove the alleged Resurrection false. Skeptics may vainly dispute as to the reasons for the disappearance, but the Empty Tomb is, next to the Cross itself, the mightiest fact in the Christian story. Thus was the mighty Roman Empire itself, in due course, shaken to its foundations and ere the fourth century had been numbered with the past, Constantine, the Emperor, declared for Christ as King of Kings and Lord of Lords.

Ah yes, the Roman soldier in mind, though a somewhat shadowy figure, if he could and did speak, faced as he probably was with such an irrefutable chain of Resurrection evidence, has a message for "the man in the street" today. Certainly, those who were linked with the Roman Centurion of immortal memory, who will ever rank among the "Passion Personalities" could exclaim with added emphasis—"Truly this was the Son of God," as their conviction deepened, and facts multiplied which could not be gainsaid.

Did this not suffice, let Tacitus the famous Latin prose writer speak as an absolutely independent witness and historian. He also attests Christ's existence, His public execution,

under the administration of Pontius Pilate, the temporary check which this gave to the progress of His religion, its revival a short time after His death, and its progress over the land of Judea and to Rome itself, the metropolis of the empire.

The Epistle of Publius Lentulus

Ponder also the following which is a correct translation of an epistle sent by Publius Lentulus to the Roman Senate, "There appeared in those days, a man of great virtue, named Jesus Christ, who is yet among us, of the Gentiles accepted for a prophet of truth, but His disciples call Him the Son of God. He raiseth the dead, and cureth all manner of disease."

But what need have we of further witnesses?

With the military slogan ringing in our ears:—"deeds not words," let it be said that no person can dispense with this hope, yea more, the certainty of our own personal Resurrection. Without it the appeal of duty, public spirit and heroism would be hollow. There would be a dead level of self-indulgence. Such a hope is absolutely necessary if a man is to be his best and do his best. The violent and passionate without the sense of responsibility to check them would work much havoc and misery. The ideals of our present civilization are actually set by our Faith. Is this all? Nay. You need the spur to your actions and conscience which is given you by the conviction that one day you will have to give an account before God's Judgment Seat.

Do You Possess this Resurrection Hope?

How can you do so? Trust the Risen Lord, and the power of an endless life shall be ours. In your sorrows, privations and disappointments, you need the assurance of the golden age to come, when all inequalities shall be righted, all poverty forgotten and when God shall wipe away all tears. Rejoice in God. Dry up those tears. Cast away that downcast look. Child of the dust, you are an heir of glory. There is a crown all burnished for you, a mansion all ready for you, a white robe prepared for you, an eternal glory for you.

Moreover, there is the assurance of reunion with those "loved long since and lost awhile." Without that hope, grief and bereavement as life passes on, would be intolerable.

Amid all our increasing labours we need the promise:—"There remaineth a rest for the people of God." Amid all our selfish tendencies, we need the persuasion that it is worth while "to scorn delights and live laborious days," to be unwearied in well-doing, to heal

the sick, to feed the hungry, to care for the dying, to rescue the perishing, to clothe the shivering, to make the heart of the widow and orphan to rejoice, to reconcile enemies, to educate the ignorant, to reclaim the vicious, and to expel the evil spirits from the criminal. Because they that turn many to righteousness shall shine as the sun in the Kingdom of God, because verily there is a reward for the righteous. This was its message to the Early

Church and no less in the twentieth century. No matter how dark life may seem, while the living Christ appears, the cry from the watchmen in the towers of the world, the peal of the bells across the hill and down the glen, tell us that all is well.

His presence illumines any gloom. The shining of His face gives peace in any storm, and we rejoice that the grave gave up its dead—that "The Lord is risen, as He said."

The Easter Home-Building

G. E. DARLASTON, M.A.

"In my Father's House are many mansions. I go to prepare a place for you." John 14:2.

THIS word forms for us a part of the Easter message, indeed the completing, the final part of it. It reminds us that the death and resurrection of Jesus have their consummation in the heavenly home-building. In this, as in so many other ways, Easter lifts into the spiritual realm the wonders of the Spring-time, for in the Spring-time the air is filled with the songs of the home-building, and this too is the song of Jesus: "In my Father's House I go to prepare a place for you."

Symbols of Resurrection

In the spring the earth becomes one manifold and glorious symbol of Resurrection. It is strange that the idea of Resurrection should be so difficult for our minds to accept when in the natural order the same idea is presented in a thousand ways. The analogies which we gather from the Spring are more than ideas and speak to something deeper than the Mind. They speak to our central Being and their speech is not by idea or picture merely, but by conveying their own vitality and quickening our very soul to the wonderful and sacred mystery of life from death. As the dark earth becomes clothed with living green, so what was dead becomes alive. As the brown bulb lies that it may take its resurrection-body in the daffodil, so that which is mortal shall put on immortality. Spring-tide finds its consummation in Easter. What the Spring is in this physical world, Easter is in the Spiritual world. It is the Spring-tide of the Universe.

This is a thought frequent and familiar with us all. But sometimes a familiar thought discloses something we had never seen before.

Crouch End, N., England.

From my window I saw a bird with a wisp of hay in its beak, and I knew that the sweet little creature was building its nest. That, too, is familiar, Spring is mating-time. It is nesting-time. It is home-building time. But suddenly it struck me that that too has to do with Easter. What that little bird was doing, Christ was doing. He was preparing a place. He was home-building.

The Universe is One

This universe is One and consistent. The clods of the earth and the throne of God are linked together. Candle-light and sunlight are one light. Every minute is a crystal of eternity. The crudest instinct of the creature and the highest thought of the noblest mind are related. Life on the lowest plane goes circling up, rising and subliming itself until it is the life of the Spirit. All the universe is epitomized in the little human unit of life. The world is man writ large. All things belong together parts of the great whole. But for that great consistency of the universe we should never dare to believe anything we could not demonstrate. We should doubt everything beyond our own immediate experience. But more deeply than we can understand we feel that what is true in time is true beyond time, and the more true it is to us here, the more sure are we of it there. From the home-building of the sparrow we can rise to the home-building of mankind, and from the home-building of human love we can look up and see the Home-building of God. "I go to prepare a place for you"; that is love's language here. It belongs both to the Spring and to Easter, both to time and eternity.

The Nest and the Cottage

As the Creator made the world to be the home of man, so He makes smaller homes

closer to the needs of His creatures. As He made the forest where the birds dwell, so He makes many nests for their surer shelter and their closer protection. As He determines the conditions of the earth to such as can sustain human life, so within these conditions man makes his dwelling-places. It is all the story of God at His eternal task of home-building. It may be said that it is not God who builds the sparrow's nest in the ivy and man's cottages in the valley, but rather the bird itself by its own instinct, and man by his own powers. But the instinct of the bird is a power outside and beyond the bird, though it functions in the bird. The bird does not know what is happening when it is drawn to its mate and begins to build its nest and break into a new song. A Power beyond itself takes possession of the little creature and a purpose is achieved beyond all its anticipations. This power beyond the bird's self came out of the universe. It is a phase of the power that makes the universe. It is the life-stream that finds its way through into all living creatures. The Creator of the whole is the Creator of the parts, and every little nest is planned by the same architect who built the world.

And is not this entirely true of human nature and the homes of men? There is the power that is outside ourselves that takes possession of us, and when we have said all that may be said of our mental and moral power, we are the living instruments of a power beyond ourselves, mighty and good.

Home-building seems to be radical in the purpose of the Creator. It seems to be an eternal principle in the universe. It is for the sake of life, and indeed a phase of life. Would it be wrong to say that it is something belonging in the nature of God. Though there will be deserted nests in the hedgerows, and ruined cottages in the valley, and "houses to let" in the suburbs, Home is not temporal, it is eternal in the heavens. God is the home-builder, and as that word is but another name for Father and Mother, so applied to God it is another way of saying Father. So Jesus spoke: "In My Father's house are many abodes."

Now we cannot understand death and what may be beyond. But we can understand this homing instinct, which is within us, because it is in the structure of the universe, and we should trust its leading as it penetrates where our fuller understanding cannot yet come. It has to face the fact of death, but it penetrates through death, not into darkness and a void, but into a home.

Two Gates of Life

In our earth-life the entrance into a home is by birth. But when she bears a child a mother undergoes a radical change, not only in the body but in the mind also. The scientists are saying that right down from her highest, clearest thought to her deepest unconsciousness there is a drastic change, the life-motive changes and there is a new centre to her harmony. "When a child is born a mother is born," as Alice Meynell said, and together mother and child enter into a new setting of life which is home.

Death is another change. It is like Birth. Indeed, you will find that in the mind the two are very closely associated. Each is a change. In both we go forward into the unknown. In both we come to life. In both we wake to find ourselves in the home. In both a Power outside ourselves bears us on to a destiny we could not anticipate or understand. That Power is of God our Father.

And so we find that Christ thinks of the Beyond as Home. "In my Father's House are many dwelling places. I go to prepare a place for you." But to come there is through death. He, too, must undergo this change that He may move into that other form of being. And this He says beautifully is a going on first to get things ready. For Him death is a change necessary for His Home-building.

The Christian belief that Heaven is a Home is not at all arbitrary. God made the world to be man's home. He made bird-instinct which builds the nest. From Him comes human love which prepares the home for the children. It is not all of a piece with the Creative plan which we can see, that there should be a home in the eternal tabernacles. This we enter by a change called death, which is a counterpart of the change called birth.

This means for us that heaven is a homely place. The soul will not be dazzled by its glories or frightened by its splendor, it will be at home there. It will come to what love has built and prepared. What the nest is to the fledgling, the home for the child and the man, something much like that heaven must be. What we know here at its best is like what we shall know there, for the universe is one. What of rest and satisfaction we know or long for here, is given there. As we grow by development our human relations here, so shall there be Love's service there.

I go to prepare a place for you. Jesus spoke of the hereafter so easily, so naturally. Why not? He spoke of His Father's home.

The words He used were the language of a Son. We can trust that word. Death was His departure. Resurrection was His arrival, that

He might have ready for us, that inner universe which is Heaven and Home, both here and there.

✧ ✧ ✧

The Stones Would Have Cried Out

Palm Sunday, April 6th, 1941

DARWIN X. GASS

"... and some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out."—Luke 19:39-40.

IN SPITE of their mightier-than-thou attitude, in spite of the appearance which they attempted to maintain, the pharisees here show themselves to be quite human. They had been antagonistic to Jesus—as even now they remain—and had openly shown themselves to oppose Him. Now the multitudes shout hosannas to Jesus. The multitudes say of Jesus, "Blessed be the King that cometh in the name of the Lord." They make of their clothing and of palm leaves a royal carpet to add splendor to the procession. The Pharisees are troubled. Their opposition has come to naught. Their prestige is being wounded. So they come saying, in effect, "Master, save our good name; rebuke thy disciples." This incident has been, under varying forms, reenacted time upon time by those who have not been reborn. How many there are who say, "Master, I know that you poured out your blood for the church, but I have no time for your church." But let one of the inevitable emergencies of life make an appearance, that same person will pray, "Lord, preserve my good name in the community in which I live."

The Pharisees said, "Master, rebuke thy disciples." But the hour of reckoning was fast approaching. The time for debate was past. The call for compassion had been poorly timed. Jesus' reply was firm. *"I tell you that, if these should hold their peace, the stones would immediately cry out."*

Why would the stones have cried out in praise of Jesus? Surely not because He had been seeking honor and glory of men. Had He not said, "I seek not mine own glory: there

is one that seeketh and judgeth?" And again, "If I honour myself, my honour is nothing: it is my Father that honoureth me." Had the multitudes been silenced, the stones would have cried out because it was the will of God that He should have a day of earthly triumph, praise, and honour. He who rode triumphantly into the holy city on a beast of burden was in no sense of the word a weakling. He had within His grasp the powers of heaven. At the time of His arrest, He said, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" But at no time did He use his distinctive genius for His personal, physical protection and comfort. God's will was ever His predominant motive. The powers of heaven were not now called upon to silence the multitude because it was not the Father's will that they be silenced.

Because Jesus had not sought honour and glory of men, God honoured Him openly. How clear are the teachings that alms and individual prayers and fastings should be in secret! And no less clear are the promises that God, who seeth in secret, will reward all such openly—that is, in the sight of men. So perfectly did Jesus understand the wishes of the Father at this time, that He was sure, had the multitudes been silenced, the stones would have cried out. There would have been no defeating God's insistence that this day, which we call Palm Sunday, should be a complete success.

Had the multitudes been silenced, the stones would have cried out to emphasize the true nature of the lowly Nazarene. There had been no uniform opinion or conviction as to who this Jesus of Nazareth was. He had been called a prophet, a teacher, rabbi, master. Some thought Him to be one of the former prophets or John the Baptist come to life. Peter had, in a flash of insight, pronounced Him "the Christ, the son of the living God."

Schwenskville, Penna.

But there was no uniformity of conviction among the peoples. This public exhibition of recognizing Him as the Messiah, even though based on insufficient insight, was necessary to establish a connection in the minds of the peoples between the hopes of the religious leaders and this man called Jesus. That connection having been established, it was possible later for the title on the cross to read, "Jesus of Nazareth the King of the Jews." This emphasis served to make the death on the cross more pronounced. The events of Palm Sunday contribute, together with all other events before and after the crucifixion, to the focusing of attention on the cross—the symbol which towers high over all the wrecks of time.

The rocks would have cried out because it was toward this end that all nature and human seeking had been laboring. Man desired and needed a complete revelation of God. A norm of truth had been lacking. A perfect example of the highest possibilities of man had not appeared. The assurance of forgiveness for sins had not before been focused on one concrete event toward which all humanity might look. All these things were now to be consummated. It was a day of triumph, and it must be given fitting recognition. True, the triumph of this day is overshadowed by the triumph of the cross which had its blossoming on Easter morning, but its heights of joy are such as thrill the faithful in all ages.

The carpenter of Nazareth had been faithful in all things. He had been humble and obedient to the will of God. Such qualities do not pass unrecognized in the sight of God and in the laws of nature. Here, as elsewhere, the harvest granted is like unto the seed which is sown. It is a law of life. "Whatsoever a man soweth, that shall he also reap." He who respects men and nature will find them

friendly. He who sows hell among his fellow-men will reap a harvest like unto the seed which is planted. But he who sows the seed of abundant life in the hearts of men, as did Jesus, will reap a harvest of true Life. Some will say, "The ungodly and the forces of evil sometimes prevent the working of that law. Did not multitudes later cry, 'crucify him'?" Ah, but the forces of darkness lose their power in the light of truth. Temporary defeat is never failure unless accepted as such. Jesus accepted the cross as triumph, not failure. Then came Easter. The law of God cannot be defeated. His life had been such as to merit the triumph of Palm Sunday. And had the multitude not shared in the joy of the occasion, the rocks would have immediately cried out.

The Pharisees who come with the request, "Master, rebuke thy disciples," represent a formalism that was superficial, a faith that was cold, a religion that was facing death so far as effectiveness was concerned. But such as they cannot crush the warmth of the human heart. They cannot silence the human longing for a righteous sovereign who is willing to dwell in their hearts, and whom they may praise openly. Too often it has been tried! This is still God's world. God cannot be defeated. He is a strong tower, a mighty fortress. Of His rule there shall be no end.

The tide of events was to lift Christ high above the narrow borders of Jewish secularism, but first He must have triumph among His own people. As the fulfillment of the Law and the embodiment of prophetic vision, He must first be victor among the people whose past had produced the Law and the Prophets. It was a necessary step along the road to success; a victory which was to point the way to the greatest triumph of history.

Purposeful Loneliness

D. J. SESSLER

"My God, my God, Why hast thou forsaken me?" Matt. 27:46.

GOOD FRIDAY.—

THE text speaks to us of the loneliness of Jesus. It is not the first time that we have an expression of loneliness from His lips. How lonely He must have felt when His own mother failed to understand His actions,

Dumont, Iowa.

and He was compelled to ask, "Wist ye not that I must be about my Father's business?" How lonely when the religious leaders of that day rejected Him and His doctrine. "He came unto his own and his own received him not." How lonely, when after several years of painstaking instruction, His disciples had only a vague conception of Him and His purpose in the world. And now, when the redemptive

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work climaxes in the utmost agony upon the cross, we hear Him cry, "My God, my God, why hast thou forsaken me?"

Good Friday was a day in the extremity of things. There was never a day like unto it. It was a day in the extremity of sin. There had been much sin in the world, and God had shown His displeasure as in the flood, dispersion, and captivity, but sin did its worst when it crucified the son of God, our Saviour. It was a day in the extremity of suffering. The cross was no recent invention and there had been much suffering at the hands of cruel emperors, but never was there such suffering as when Jesus cried out from the cross, "My God, my God, why hast thou forsaken me?" Being the Son of God, who was pure in heart, He suffered more keenly the outrage and shame of the cross than the sin-beaten heart of any man could ever suffer. It was a day in the extremity of love. To be sure, there was an element of love in the world before Christ came, and Christ had ministered in love to the needy; but here upon the cross is an exhausted expression of the love of God in Christ. "Greater love hath no man than this, that a man should lay down his life for his friends."

The significance of the outcry. "My God, my God, why hast thou forsaken me?" In this outcry Jesus represents the sinner separated from God by sin. Only as we see Him thus, can we understand that He was so forsaken that there was no comfort in sight. What comfort has a man who is separated from God? Such a man is "without God and without hope in the world." He was so forsaken that there seemed to be no reason for the suffering. What does the sinner know about, "All things work together for good unto them that love God?" He was so forsaken that the father-heart of God could not be felt. What does the sinner know about "As a father pitieth his children, so the Lord pitieth them that fear Him." It was not now "father, into thy hands I commend my spirit," as in the final triumph, but "My God, my God, why hast thou forsaken me?"

The Guilt of Sin. "He who knew no sin was made sin for us." God was in Christ reconciling the world unto Himself. "Oh, may we remember that sin is no light thing. When sin is committed, somebody always has to suffer."

In the old dispensation it was required that once a year the people bring their best to the highpriest who, with it in sacrificial ceremony, made atonement for their sins. Sin was re-

garded as something terrible in the sight of God and until atonement had been made, there was no open way into the presence of the Holy God. Sin separated and does today.

If sin separates, then there are many today who are "without God and without hope in the world." From the horror of wickedness one may look to calvary's cross and become conscious of the guilt of sin. What sin it is to belittle sin when, for the guilt of sin, the Son of God cried out, "My God, my God, why hast thou forsaken me?"

Here God gave His best to atone for sin. If this atonement is not recognized and accepted as adequate, then there is no more sacrifice for sin. In Christ the grace of God is exhausted. When you are tempted to make light of sin, remember His agony for you.

The Punishment of Sin. At the foot of the cross, one is conscious not only of the guilt of sin, but also of its punishment. "He was bruised for our iniquity." He bore the punishment we deserved. For Christ to suffer separation from God the Father was to taste of the pangs of hell. He tasted it for us that we in His name, if we will, may escape the hell of separation. "To sit alone with my conscience is hell enough for me."

Separation from God is the extreme punishment for sin. Christ bore the suffering in the body without a murmur, but when this dark moment of separation came upon Him He cried, "My God, my God, why hast thou forsaken me?"

Our relation to God by faith in Christ determines our destiny. Here comes into view the future existence of the soul. Shall we learn that to be united with Him by faith we are heirs to the legacy of the Father's house, and if not so united we are cut off and separated from the very things for which the soul yearns, and without which there is no peace?

Times that test and challenge. There are times when we are severely tempted to let go our faith in God: when we have toiled and have lost; when we have labored and there is no recognition or reward; when the nearest and dearest have been taken from our side and the way into the future seems drab and colorless. Then, too, looking out upon the world today, we might easily argue that Christianity has not done for the world what we thought it should have done.

It is a time in which to hold the faith. We are face to face with problems which we cannot surmount in our own strength. In these problems is a challenge to a faith such as we have not had before. May we remember that

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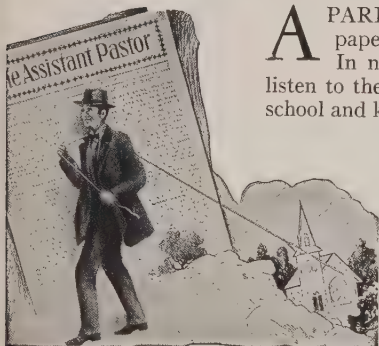
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beyond the clouds, the sun shines as ever. So beyond the clouds of warring nations, God is the same yesterday, today, and forever. "The eternal God is thy refuge and underneath are the everlasting arms."

At such a time we must look again to the cross where Jesus cried out from a lonelier heart than we have ever had. Here our problems solve themselves in the overwhelming love of God. Here, also, the sinner must come

and cling to the cross until he knows the redemptive work of Christ avails for him.

Listen and hear Jesus say, "Is it nothing to you, all ye that pass by?" Every day a multitude of sinners passes by. Do you pass by?

By faith His atonement avails for you and you come to a sense of security and that inner personal contentment and peace which all of us need.

"When I Survey the Wondrous Cross," etc.

1 1 1

Abraham, the Friend of Man

GEORGE E. HERBERT

"For their substance was great, so that they could not dwell together. And there was strife." Genesis 13:6-7.

IN THE early pages of the Old Testament, in the opening chapters of Genesis, appears one of the earliest instances and one of the primary causes of strife and quarrels among men.

Abraham and Lot had been living in peaceful relationship for many years. When Lot's father, who was a brother of Abraham, had died, Abraham, his father, and Lot set out from their homeland toward a land to which Jehovah directed them. They got as far as Haran. There Abraham's father died. Now, only Lot and Abraham remained. These two determined to complete the journey and they eventually arrived in the land of Canaan which was their goal. But Abraham, as the leader of the group, continued to go to the south. In due time they came to the southern unfruitful portion of Judah, and soon found themselves under the difficulties of a famine. Thus they all, Abraham, his wife, Lot, and the servants went to Egypt and the fertile valley of the Nile. Here in Egypt Abraham succeeded in an act of trickery and by quite unethical means made a fortune at the expense of the wealthy Pharaoh. His difficulties and dangers became the source of his extreme wealth. But these ill-gotten gains added to what already had proved to be the source of contention and irritation.

When the famine was past in Judah the group determined to return again to the land of Canaan. They came to Bethel where Abraham had first erected an altar when they arrived in this land. Here they meant to settle permanently and live together as a family in peace and harmony as they had lived for many

years in the land of their ancestors. But all the wealth that they had amassed did not belong to both. There was no common ownership. Lot was the owner of some. Abraham owned some. The land in which they settled appeared not to be either large enough nor fertile enough to sustain both of them. "Their substance was so great that they could not dwell together, and there was strife between the herdsmen of the two." And they separated themselves one from the other. Their great wealth thus, some of which had been gained unethically, was the primary source of their irritation and contention.

From the very beginning of their journey through life these two had been inseparable. There seemed to be no source of irritation. Through wanderings and famine, through sorrows and disappointments in the loss of loved ones, through fears and troubles they had been together, and inseparable. But now when they both came to have means they came also to quarreling and eventual parting. Their substance was the source of their contention. They were possessed of their gains rather than possessors of them. They found themselves almost without realizing it, on the verge of allowing their material wealth, their tangible possessions to destroy a keen and old friendship.

To allow contention, to be on the point of severe strife, to forfeit friendship, was a tremendous price to be willing to pay for the sake of having servants, wide expanse of fields, numberless sheep and cattle, and the luxuries and power that usually go with great riches. Long and firm friendship either between individuals or groups (especially nations) is not so easily formed. To be willing to give up such friendship for the sake of wealth is a

tremendous price to be willing to pay for the sake of possessions.

To the Prodigal Son of the New Testament parable wealth seemed of much more value than his older brother's friendship, at least when he was under the sheltered life of his home. But the time came when he would have been willing to pay a king's ransom for the friendship of his brother or of any kind hearted understanding person. Judas allowed only a little bit of silver to come between himself and the finest friend he ever had, the Lord his Christ. At what a tremendous price Judas secured that silver! What strife he brought; what sorrow he wrought! To hold material possessions dearer than friendship is to lay the way open at each turn to contention, and strife, and sorrow; and to enter into that way. Yet this is what Lot did. This is the very thing that we in our world today have been doing and are even now doing, individually, nationally.

I assume that it was Lot who was willing to have this friendship broken, that it was his men who made contention. I assume that it was he who was willing to forfeit the friendship of Abraham for the sake of possessions since he chose the fertile valley, the easy way of life; and since Abraham took the initiative and made the first steps to prevent a complete breakdown or serious continuation of the strife already begun.

Through Abraham's effort there was no open conflict. There was no war. An amiable agreement was reached without force. Abraham was the older of the two, the superior of the two, the one who had the prior right, but note what he said to Lot, "Let there be no strife, I pray thee." He took the first step to keep passions cooled and wrath turned away. Then he said, "Remember we are brethren." Does it not occur to you how utterly foolish it would be for us to fight? He continues, "Is not the whole land before thee?" See what might be had. Why quarrel for room when there is plenty to be had and room enough for all of us? Why live in eternal terror and conflict side by side when in sharing this vast expanse of land we can live comfortably? "Separate thyself from me and take your choice." Lot went to the fertile valley below, still the friend of Abraham, though he had severely strained that friendship.

Abraham determined not to use force either to hold Lot or his wealth to himself, or to restrict Lot to a certain area, or to make him bow to his wishes, or to strip him of his possessions.

Abraham was a friend of God. He was also

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a friend of man. He went to great lengths to guard and keep firm an old friendship. The more we can appropriate this magnanimous spirit in both our individual and national life, that strained friendships be not broken because of substance, the happier our life and world will be.

Were I to ask, "Would you be willing to give up your best friend or friends, as Lot appeared willing to do, for the sake of some material possessions you now have or would like to have, and thus lay yourself open to eternal conflict with that person?" you would probably answer with a firm and certain, "NO!" You would very likely say, "that friendship is of much more value than possessions. In that friendship has been life and living for me." You condemn further the mere suggestion of such action. And you would condemn any who would to your knowledge contemplate such action. Yet is not this the very thing that has been happening on a national scale in the world in the past years?

"The perfect friendship of two men is the deepest and highest sentiment of which the finite mind is capable." So is also the friendship of two nations. How Abraham determined to guard that sentiment between himself and Lot and their followers! "Nothing can be more disgraceful than to be at strife with him with whom you have lived on terms of friendship." I say to you, cultivate the friendships you have, as did Abraham, at the expense of substance. Avoid the accumulation of possessions and the attachment to substance at the expense of friendship. Let it never be said, of any here, "Their substance was great, so that they could not dwell together. And there was strife." May we all so live that it may never be said of our nation that it sacrificed friendship for the sake of substance. Let it rather be said of us individually and nationally, "Tho their substance was great they dwelled together and reaped the fruits of prosperous Godly life."

OUTLINES

ROBERT S. LAWRENCE

Learning To Pray

I. Realize our need of prayer.

A. Jesus, our example, developed physically, mentally, socially and spiritually. He did not leave out prayer. It was as necessary to him as food or rest.

B. Today we depend upon mind, science, Commercial Point, Ohio.

work, and human strength and initiative, rather than prayer. Our civilization shows the results of this lack of worship, private and public! Unaided human strength is weak and leads to dependence upon force and violence to settle disputes. War may be traced to the lack of prayer!

C. As citizens of Heaven, with a Creator-Sustainer over the world and us, we need communion with Him! We are in His image—therefore we need prayer!

II. Pray! One learns any art by action.

We learn to sew, to paint, by doing it. Theory is necessary, but it is not enough. We must do something. No impression without expression. No learning how to pray without praying!

A. This means prayer is a part of the ups and downs of life—the trials, the heartaches, the failures, the victories. We learn ever more about how to pray as the weeks, months, and years pass.

III. Use the great prayers of the Church.

A. Open the Book of Common Prayer of the Protestant Episcopal Church. Open it almost at random. There you will find a prayer, many prayers, which voice the hunger of your soul. Read them DEVOTIONALLY address them to God! Many ministers spend hours with such literature as the Upper Room, God's Minute, or the Book of Common Prayer. There are many manuals of prayer. They teach one the language the Church has used through the centuries. This is especially valuable for anybody who has to make public prayers. But it is also an aid to private prayer.

B. Learn, however, to go beyond the book. When the crisis comes—sorrow, death, suffering, pain, betrayal, you will go direct to the Father. You will not use a book. St. Theresa learned to go direct to God. But this was only after years of using the prayers of others, from books.

IV. Study the prayers of Jesus.

John 17, the Lord's Prayer (really the disciples' prayer), and other recorded prayers of Christ. "After this manner," we are to pray. Using words and petitions in accord with the Lord's Prayer. Using it as a liturgical prayer, yes, but also praying, using no words contrary to this Prayer.

V. Study the prayer life of Jesus Christ.

A. Note how he depended upon prayer, just as you or I do, in some of the crises of

his life and ministry—the Baptism, the wilderness temptation, the experience leading up to the Transfiguration, and in Gethsemane. A careful, thorough study of these crises will give us a better understanding of the laws of prayer. We will see how Jesus hesitated, sometimes; how he was tempted in all points as we are, yet without sin.

He went up into the mount, taking the inner circle of three for sympathy and companionship. HE went there for prayer. Luke alone tells us this. And IT WAS WHILE HE WAS PRAYING THAT HE WAS TRANSFIGURED.

He saw now, in the answer he received, that he would go to his death—that this was the Father's will—but that beyond death he would rise again! There was victory ahead! Is it any wonder that his face shone?

VI. Perseverance.

Spasms, spurts of praying are not what we need as individuals! They will not keep the Church where God wants it! Jesus prayed daily. He went to the synagogue on the sabbath day, as was his custom. He was not an irregular attendant at public worship, as so many are today! Think of Daniel, who purposed in his heart to pray three times a day, on his knees, with his face towards Jerusalem. Think of the power of his prayers! Recall how punctual Moses was in prayer; and Joseph, and Paul, and Peter, and Spurgeon. Is there a winning, powerful, helpful Christian, or congregation, or church anywhere which is not often in prayer?

VII. Application.

Story of some winsome Christian whose life became what it is through prayer.

Show how prayer has changed some congregation for the better. Apply it to local problems or apply to the international scene.

Watch Your Thoughts.

Watch your thoughts,
Keep them STRONG;
High resolve
Thinks no wrong.
Watch your thoughts,
Keep them CLEAR;
Perfect love
Casts out fear.
Watch your thoughts,
Keep them RIGHT;
Faith and wisdom
Give you light.
Watch your thoughts,
Keep them TRUE;
Look to God
He'll govern you.

—Grenville Kleiser.

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J. J. SESSLER, Ph.D.

A Great Welcome That Turned Into a Tragedy

Palm Sunday

Materials:

A cylinder ten inches long and two inches in diameter made of corrugated cardboard and rolled so that it will have double walls

A piece of elastic about eighteen inches long
Two small silk handkerchiefs, one white and the other red

Demonstration:

In making the cylinder roll the red handkerchief between the two walls. At one end leave just enough of the handkerchief exposed so that it will not be visible to the audience and yet enough so that it can be extracted. Hold this end toward you and away from the audience. Allow the audience to look through the cylinder. The white handkerchief is well fastened to one end of the elastic. This elastic is run up the right sleeve and the other end fastened to the vest. You appear before the audience with the white handkerchief in your hand. There should be enough strain on the elastic so that when you let go of the handkerchief it will slip up your sleeve. Push the white handkerchief into the cylinder and hold the ends of it between the palms of the hands. Release the cylinder a trifle from the right palm and the white handkerchief will be drawn up the sleeve. Exhibit the empty cylinder. Now draw the red handkerchief from between the walls of the cylinder. To the astonishment of the audience the white handkerchief has mysteriously disappeared and the red one is produced from the empty cylinder.

Story:

On the morning of May 20, 1927, Charles A. Lindbergh did a daring thing. He set out to do something that had never been done before, to cross the Atlantic Ocean from New York to Paris. That dark night flying through the clouds, sleet began to form on his plane. The weight of too much ice on the plane would have forced it into the sea. Then Lindbergh decided to fly around and over the clouds. On and on he flew through the night, all alone with no sound save the roar of his engine. Would he have enough gasoline to get to

Paris? Finally, when he saw a small fishing vessel, he knew that he was near Europe. He flew over Ireland, then England and on to France, where he safely landed. He had made the trip in thirty-three hours and thirty minutes. Lindbergh became the hero of the world, and the hero of every boy and girl. When he returned to the United States, he received the greatest welcome that any person in history had ever received. When he came to New York City and rode up Broadway, the city went wild with cheers and confetti and paper streamers were strewn from the windows of the tall buildings so that it looked like a snow-storm.

About two thousand years ago a much more important welcome was given to Jesus as he entered the city of Jerusalem. It was the fourth day before the Jewish celebration of the Passover. The celebration of the Passover was to the Jews what Independence Day is in our country. Great crowds had gathered in the city to celebrate. Most of them were talking about Jesus of Nazareth because he had done such wonderful things. He had healed the sick, given sight to the blind, hearing to the deaf, and he had just brought Lazarus to life. So when Jesus came near to the city, riding on a donkey, a great crowd went out to meet him. Branches were torn from the palm trees and waved with enthusiasm. That is why we call this day Palm Sunday. "Hosanna, blessed is he that cometh in the name of the Lord," was joyously shouted by the crowd.

Here is a white handkerchief. (Exhibit it) White stands for purity, peace and joy. This peace loving and joyful crowd followed Jesus into the city. Jesus' destination was the temple. Here, at the entrance were merchants selling goods at exorbitant prices and that in such a holy place as the temple. What a sin that was! Jesus drove them out, which naturally made them very angry. The Scribes and Pharisees did not like Jesus either. These enemies of Jesus got together and stirred up the people against him. Then, the crowd started shouting: "Crucify him." Where was that welcoming crowd? (Allow white handkerchief to slip up your sleeve and exhibit empty cylinder) The happy, peaceful crowd was gone just as the white handkerchief has disappeared.

So angry was this crowd that they wanted to kill Jesus. They became red with anger. (Produce red handkerchief) They shouted over and over, "Crucify him."

This peaceful, happy Palm Sunday crowd, changed through anger into a wild mob, led

*First Reformed Church,
College Point, N. Y.*

Jesus to Calvary's hill to be crucified on Good Friday.

To Live Forever (Easter)

Materials:

Two pieces of ribbon (white) about one foot long and a quarter inch wide

Demonstration:

Fold the one piece of ribbon into inch and a half lengths and force it beneath the finger ring on the inside of the hand and leave a loose end pointing toward the finger tips. If the ring finger and the other two on either side of it are held together with the palm toward you, the audience will not discover the ribbon. The hand can be used in a normal way, leaving the index finger and the thumb free. Show the other ribbon to the audience, cut it into several pieces and burn them in a dish. Take the ashes, rub them between the palms of your hands, catch hold of the loose end of the ribbon under the ring and draw it over the tips of your fingers. The burned ribbon seems to have been restored miraculously.

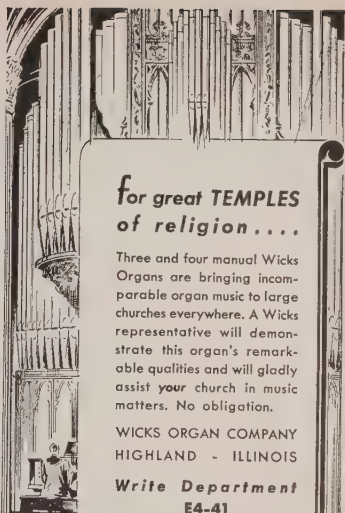
Story:

A man in the Old Testament asked a question which Jesus came to answer. The question is this: "If a man die, shall he live again?" People have always sort of half believed that man shall live in another life after this life. We all want to live forever.

The American Indians believed in a life after this one. They did not believe that when a man's body is buried he is destroyed forever. So they put into the grave such things as bows and arrows, tomahawks, beads and sometimes even his horse, thinking that he could use these in the next world. In all countries and among all peoples it has been believed that man shall live again after this life.

But there have always been some people and there are such today who are not certain about it, and others say that it is impossible. They want the question answered which Job asked: "If a man die, shall he live again?" Of course God knows that a man shall live again, but how was he to tell them? He sent Jesus from heaven to tell us that there is a life after this one. He proved it to us by rising from the grave. After his death he appeared to his disciples a number of times in different places.

One day in the fall a worm was crawling up the side of a tree. It went out on a branch and spun a cocoon to escape the cold north wind. Somewhat later the soft snowflakes fell



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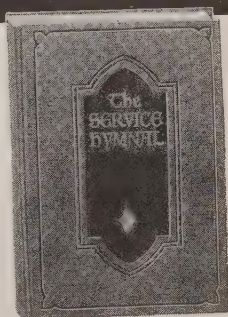
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on the cocoon and sleet encrusted it. Finally spring came but the worm slept on. The warm raindrops came down tapping softly on the cocoon. And when the sun became warmer and shone upon the cocoon, the worm inside began to stir. It crawled out into the warm sunshine through a hole in one end. It stretched itself and as it did so beautiful wings spread out. It moved the graceful wings back and forth. It was no longer a worm, it was a beautiful butterfly. It flew up and up into the bright sunshine. The ugly worm had become a butterfly.

The worm went into the cocoon not to die there; he came out much more beautiful. Jesus went into the tomb not to stay there; he came out to live again. Godly and good Christian people die here, only to be more beautiful and happier in the next world.

If you burn a piece of wood, all you have left is a little ashes. If the body is burned only ashes are left. I have here a nice white ribbon. (Cut it and burn it in the dish) Now it is only ashes. (Rub the ashes between your hands) But our souls are not ashes; they shall live forever. (Pull out ribbon from beneath ring)

Two boys told their father about a haunted house. To prove that the house was not haunted the father slept in it one night. Next morning the two boys were anxious to see what their father had to say. He said: "I did not hear a sound all night. I have not been harmed, I slept soundly." The children feared the haunted house, but the father returned safely. We need not fear the grave. Jesus returned safely to live again. He said: "Because I live, ye too shall live."

1

The Great Mind Reader

Materials:

A sheet of paper and a pencil

Demonstration:

Ask your helper to think of some number and have him write it on the sheet of paper large enough so that when he holds it toward the audience they can see it. The object is for you to ascertain the number your helper has in mind. Bid him double that number and then multiply this product by five. Ask him what the final answer is. If you cut off the last figure from this, the number left will be the original number your helper had in mind. If the number thought of be thirteen, which doubled makes twenty-six, that multi-

plied by five produces one hundred thirty. Then if you take away the last figure, you have the number thought of.

Story:

There are people who are called mind readers. They are supposed to be able to tell you what you are thinking about. Do you think this can be done? Let us try it.

I will ask my helper to write a number on this sheet of paper. (Hand him the paper and pencil) I want him to write it large enough so that when he holds it toward you, you can see the number. But he must not show me the number. I want to tell you the number my helper thought of without seeing it. (Instruct your helper to do as it is explained in the demonstration) Well, it seems as if I can read his mind? Do you think that I really read his mind? No, I must be honest; I did not read his mind. I got the right number because he did what I asked him to do. If he had not given me this information, I could never have done it.

No one on earth can tell what you are thinking about. You think with your mind. God has given us these minds with which to think. You cannot say something good unless you first think good; you cannot say anything bad unless you first think bad. I cannot tell by looking at you whether you are thinking about something good or bad. Of course, if you should have an angry look on your face, I know at once that you are thinking angry thoughts. But I cannot read your mind to see what makes you angry. And if you are happy and smiling, I know that you have pleasant thoughts in your mind. But I cannot read your mind to see what makes you happy. I cannot know what makes you angry or what makes you happy unless you tell me.

There are some people who are called fortune tellers. They pretend that by looking at you they can tell what will happen to you and what kind of a person you will be. Many people are foolish enough to go to them.

There is only one person who can tell what will happen to you and what kind of person you will become. That person is God. He is the great mind-reader. He is the only one that can really read our minds.

The apostle John said of Jesus: "He knew what was in man." This means that Jesus can read our minds. One day Jesus came to a city called Sychar. There was a well there, and Jesus being tired sat down on the wall of the well. A woman came to draw water from the well, and Jesus began a conversation

with her. This woman had done many things that were wrong; she was living a life of which she might well be ashamed. She was ashamed of herself and she thought that Jesus like other people would not know about her past. But Jesus could read her mind. He told her all about herself. She was a very surprised woman. She hurried back into the city and said to the people: "Come, see a man who knows everything that I have ever done."

Yes, God knows everything we have ever done. When we have done something that is not right, we can perhaps keep it hidden from other people. But we are only fooling ourselves. We cannot keep it hidden from God. He is the Great Mind Reader.

The Gift of Love

A. George Reinelt

Materials:

- A vase (glass)
- A thick cloth
- Ammonia
- Hydrochloric acid

Demonstration:

Put a little hydrochloric acid in the vase. Saturate a small piece of cloth with ammonia and pin it to the center of the thick cloth. When the cloth is wrapped over the vase the fumes of the acid and the ammonia cause a white vapor which rises slowly from the vase upon removing the cloth.

Story:

Once upon a time in the long ago, there was a man who lived all alone in a little cottage on a hillside. His name was John Bowen. From his front porch he could see far out over the countryside, and in the distance mountains that were capped with snow the year 'round.

He was a very religious man. His love for God and his faith in Christ helped him to forget his loneliness. Oftentimes he would gaze at the scenery and say, "I lift up mine eyes unto the hills and from there I receive my health and from the God who made them." Then he would breathe deeply of the pure, crisp air and thank God for the beauty of His handiwork and for the things that made people strong.

There had been a great sorrow in his life. When he was a young man he had married a beautiful girl. They loved each other dearly and vowed that together they would build a cozy home and try to raise a happy family. But not many months had passed when his

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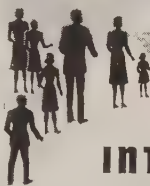
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bride became seriously ill and died. It was after that, his heart breaking with grief, that he moved to the hills in the hope that he might overcome his sorrow.

He never became rich in worldly goods, but among his possessions he had one treasure that was dearer to him than much fine gold. It was a present his wife had given to him on their wedding day. A vase; just an ordinary vase. In presenting it to him she had said, "This has come down to me from my great, great grandparents. I cherish it as I do my life. Now that I have given myself to you, I want this to be in your keeping also. It will be a symbol of our great love each to the other."

Then when she died, he cherished this symbol of their love with deep devotion. He vowed nothing would take the vase from him; no money could buy it, no thief could steal it, no accident would break it, for he would guard it with his life.

There came a day, however, when in the village church not many miles away they were planning a festival which was to last a week. The final event was to fall on Sunday and this would be the best of all. In a service of consecration the people would bring gifts and present them at the altar in honor of the Christ they sincerely loved. Knowing that the man who lived on the hillside was religious and perhaps would want to give something, too, the pastor went to see him.

But John Bowen felt that he was too poor to give anything. He said, "I have no money and there is nothing here in the house of any value worth giving to the Lord." The pastor said not only money was needed but things useful to the service of the church would be acceptable. Then the pastor's eye caught sight of the vase on the mantelpiece and he said, "As, for instance, that pretty vase on the mantel over the fireplace would look beautiful holding flowers during a service of worship."

At that John Bowen became rigid and shouted back at the pastor, "No! no! never shall that vase leave this house, nor go out of my sight as long as I live."

"Oh," said the pastor, "you act as if it really meant something to you." John Bowen felt ashamed of his behavior and so told the story of the vase.

When he had finished the pastor's face lighted up with radiant cheer, "Why, John," he said, "if you give that vase to the Lord for use in his church it will be the most valuable gift presented at the consecration

service. Think about it, John, and may we hope to see you there. God bless you." And the pastor left him.

John did think about it. He spent many sleepless nights thinking about it. This vase was a symbol of a cherished love. No greater love ever existed and—he stopped. To his mind there came the words of Jesus, "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do the things I command you."

John was startled. Jesus had given his life for him because of a great love. And now, through the pastor, Jesus was commanding him to give what was more precious than life to John. Finally John thought, "He did it for me, I must do this for him." In that moment a strange feeling warmed his heart.

On the Sunday of the consecration service, John took the vase from the mantelpiece and with tears in his eyes he wrapped it carefully (here put the thick cloth over the vase and hold firm at the base to keep fumes from escaping) and held it close as he walked all the way to the church.

Many rich and wonderful gifts were presented that day. But when the pastor saw John Bowen sitting in a pew he knew the great sacrifice had been made. He nodded to John to bring his gift.

Slowly John walked down the aisle, then stood before the altar which was piled high with gifts. Briefly, he said, "Dear Lord, it is only a little, simple thing I bring, but it is indeed a very part of my being. Use it as thou wilt." So saying, he uncovered the gift (remove the cloth) and lo, the very essence of his love poured forth from the vase and all the people who saw praised God and said, "Surely the Lord is in this place with us today."

And from that day forward the service of the Lord prospered in that church and in that town all because of John Bowen's gift of love.

From the Belgian Congo.

I am sending some illustrations from the Belgian Congo that may be of some use to the readers of *The Expositor*. I would be glad to pass these and others on to the ministers in the States through your magazine.—*Chas. C. Shafe, Lubondai, Tshimbulu.*

Gossip:

In the Tshiluba language it is described this way, "Muntu eu wa tshianana udi untekela diyoyo matuku onso," which is to say,

"this person of no good is putting against me noise all the days."

A gossip:

He or she is given the name "buambamba," meaning a person who talks and talks. "Amba" means to speak, so the form is doubled and a prefix is added which gives us the name for the person whose tongue is loose.

Sacrifice:

The head teacher (native) at Lubondai Mission School once was making about 1500 francs per month working for the railroad, but this man wanted to teach his own people about the abundant life, so he gave up his job and is now teaching for less than one fifteenth of his former salary.

Giving:

At Junior Church on Sunday, as the little children have no money, they bring pieces of wood or pieces of tshiombe root (from which they make their flour).

Talking in Church:

Out here it is not unusual for the congregation to put in a word one in a while as the preacher is preaching. One Sunday one of our missionaries while preaching on the Sermon on the Mount to a group of people who had had war with part of their tribe a few years ago, asked the question, "Do you love those members of the tribe you fought with?" An old man spoke up, "No, we will hate them until we are dead." I couldn't help but think what a headache that would have given me when I was preaching in my church in the States. If the congregations there had a chance to have a say in church maybe the preacher would work a little harder on his sermon and be a little more thoughtful of those in the pews.

Asking for preachers:

The natives are not only receptive of the gospel; they beg for evangelists to tell them the "good news." Just lately one chief came to our station for the third successive year to beg for a worker to be sent to his village. We are told that there are at least one hundred other chiefs in our section asking the same thing. The demand far exceeds the supply. At present we have eighty native evangelists working out from this station.

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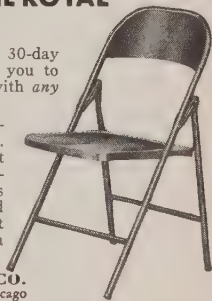
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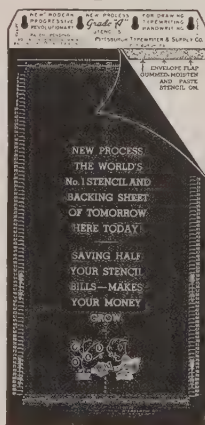
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ILLUSTRATIONS

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Jesus Changed Guess Into Certainty

1 Cor. 15:57. "The victory is ours, thank God! He makes it ours by our Lord Jesus Christ." (Moffatt).

The resurrection didn't create the faith in immortality. It was there before. What Jesus did was to confirm the faith—to change guess into certainty. Easter morning has thrown light on life and immortality. What happened to Jesus is to happen to us all—He is the first fruits of them that slept. . . . One of the first adventurers who sailed to South Africa called the Cape the Cape of Storms because his ship threatened to go to pieces in the wild and angry seas that raged about it. But Vasco di Gama, coming later, changed its name from the Cape of Storms to the Cape of Good Hope, for round it lay the route to India. Before Christ came people thought of death as the Cape of Storms in which life's vessel was dashed to pieces and sunk. But Jesus has changed that Cape of Storms into the Cape of Good Hope by showing us that death is not the end, but that it leads us into the land of our dreams and of our desires.

That is the message of this day. It not only gives us a living Lord, but it tells us also of a grave that has lost its victory and of a death that has been robbed of its sting.—*From "Keep Festival" by the Rev. J. D. Jones, D.D. (Hodder and Stoughton, London).*

Sweet with Certainties

2 Tim. 1:12. "I know in whom my trust reposeth." (Weymouth).

1—Uncle Tom's Experience.

The experience of a crossing-sweeper whose life has been gladdened and transformed by the love of Christ is of greater value than the abstract philosophy of the most eminent scholar in the world who, possessing no experience of such things, argues academically that they are non-existent. Augustine St. Clare, the young slave-owner in "Uncle Tom's Cabin," realized that.

"But how, Tom," he asked in the day of his distress, "how do you know that there is any Christ? You never saw Him!"

"Feel Him in my soul, massa; feel Him now!"

Tom proceeded, in his plain, blunt way, to comfort the man from whose arms death had wrenched his choicest treasure. He told him that there still lived those who loved him: told him that God loved him.

"How do you know that, Tom?"

"Feels it in my soul, massa; feels it in my very soul—the love of Christ that passeth knowledge."

That was Uncle Tom's one argument; and it is an unanswerable one.

2—No Speculations.

Beside Uncle Tom—an ignorant slave drawn from the pages of fiction—let me set Michael Faraday, an eminent scientist drawn from real life. When Faraday lay dying, some of his confreres were eager to gather from him a brief statement of his final conclusions.

"What," they asked, "are your speculations?"

"Speculations!" he exclaimed in wondering surprise. "Speculations! I have none! I am resting on certainties. For I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." And when he turned his face to the wall at last, his smile—as W. E. Henley would have said—"his rare, wise smile was sweet with certainties." To such a man, whether he be as simple as Uncle Tom or as scholarly as Michael Faraday, faith is one unbroken song and life a ceaseless luxury.—*Dr. F. W. Boreham.*

The Eyes Opened

Heb. 12:2. "Simply fixing our gaze upon Jesus." (Weymouth).

For the preacher and the teacher good illustrations are priceless. Dr. W. L. Watkinson, a master of the art of illustration, used to consider that if he secured one good illustration from two dollars' worth of reading material his money was wisely spent.

But the choicest illustration comes from a man fourscore years of age, who has been preaching from the days of his youth, and who has achieved great distinction in his native England—the Rev. F. Luke Wiseman, Litt. D. One can imagine what an effective close it made to a sermon. The text he used was not mentioned. It might well have been "Looking

unto Jesus;" or even the text which was instrumental in the conversion of C. H. Spurgeon, England's great preacher—"Look unto me." But here is the illustration as given in an English periodical:

"Once I glanced in the window of a shop in Manchester, and I saw an etching of the head of Christ. It was done with reverence as well as with skill. The eyes were closed in death. As I gazed and gazed—they opened! He looked directly at me. . . . Look to Christ. Keep looking until the living Saviour looks at you."

The Miracle of Spring

Song of Sol. 2:12. "The flowers appear on the earth."

The miracle of Spring is sudden and mysterious. But of course it has been coming to us, week by week, out of the South, getting nearer though we could not see it, like the warblers and tanagers and orioles, winging back to us out of the tropics. The odd thing is that though Spring comes out of the tropics, it is never found there, in the lands of perpetual Summer.

It is born, so far as I could observe in Florida, somewhere around the Kissimmee prairies; slowly it burns its green way into Georgia, where the yellow jessamine on its vine opens in the woods, just when the cardinal is beginning to call "pretty, pretty, pretty." It lights, I remember, the dark, sorrowful cypress woods around Charleston with mysterious blossoms of the spider lilies; indeed there is no sight more lovely than the return of greenery to the scraggly tops of the bald cypresses themselves.

Then the redbud trees begin to bloom upon the red hills of North Carolina, and where the Civil War armies toiled back and forth, slaying and bleeding, the little Negro children of Virginia are picking now the marvelous birdsfoot violet, the two upper petals deep pansy purple, the three lower palest lilac.

Then the starry chickweed blooms beside the rills of Pennsylvania; there are bluets around Stonybrook, in Jersey, blue as the sky, called also "innocence" and "Quaker Ladies." And then, some morning in New York State, the wild ginger bursts the sod, its dark red flowers hidden beneath the two great heart-shaped leaves. And Spring is here, and empties her flower basket.—From *"Nature's Own Garden"* in the N. Y. Times, by Donald C. Peattie.

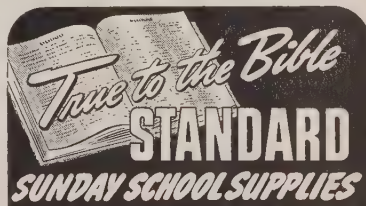


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Long Live Christ Our King!

John 19:14. "Behold your King."

On a certain Palm Sunday, a service for children was held in the Cathedral prior to a procession; after speaking to the child awhile, Savonarola turned to the men and women present and cried, "Florence, behold! This is the Lord of the Universe and would fain be thine. Wilt thou have him for thy King?" And the multitude answered, "Long live Christ our King!"—Richard Roberts.

Advice of a Highland Laird.

Acts 8:35. "And preached unto him Jesus."

Sir Iain Colquhoun, a Highland laird . . . was King's Commissioner to the General Assembly of the Church of Scotland a few years ago. In delivering the closing address as representative of His Majesty the late King George V, he commended highly the intellectual equipment and spiritual zeal of the ministry, which could not be too highly praised, but, he added, "when you return to your various parishes and congregations try to speak a simple word for Jesus Christ."—*Professor John Paterson in an article on "The Business of Preaching."*

Prayer an Epitome of Life

Luke 23:34. "Father, forgive them; for they know not what they do."

I

What a man says in the closing hours of his life is likely to be a true index to his heart. No time then for anything but the truth. Take one or two illustrations. How Cardinal Wolsey's sense of frustrated ambition gets out in his last words to Cromwell in Shakespeare's *King Henry VIII*! "Had I but serv'd my God with half the zeal I serv'd my king, he would not in my age have left me naked to my enemies." What a suggestion of repentance there is in the last words of Voltaire, an erstwhile infidel: "I die adoring God, loving my friends, not hating my enemies, and detesting superstition." But never man spake in the presence of death as did Jesus, and His great prayer, "Father forgive them," fell from His lips as the epitome of His life.

II

What *sublimity* there is in this prayer spoken on the Cross! It strikes all, Christian and non-Christian alike, as the greatest word of forgiveness on record. Some years ago a book was written entitled *A Gentleman in Prison*. It was the story of a Japanese criminal condemned to death for brutal murders. A lady missionary gave him a copy of the New Testament and he began to read. It was not until he came to the story of the Cross that his interest was really aroused. "I went on," he says, "and my attention was next taken by these words, 'Father, forgive them, for they know not what they do.' I was stabbed to the heart, as if pierced by a five-inch nail. Through that simple sentence, I was led into the whole heart of Christianity. That is how I thought it out. I suppose a man's greatest enemy is

the one who seeks to take his life from him. Now at the very moment when Jesus' life was being taken from Him, He prayed for His enemies to the God of Heaven. What else could I believe but that He was indeed the Son of God."—*The Methodist Recorder, London.*

How God Loves and Gives

John 3:16. "God so loved the world, that he gave his only begotten Son."

Peter Mackenzie, in an early sermon preached from John 3:16, said, "There are two striking things in my text: When God loves, He loves a world. When He gives, He gives His Son."

This has been my message.—*Gipsy Smith in "The Beauty of Jesus," Revell Company.*

Heart-satisfaction in a Song

Job 19:25. "For I know that my redeemer liveth."

Eminent as a theologian, Dr. John McClintock once told Moncure D. Conway that no theological statement had ever satisfied him so much as the voice of Jenny Lind singing, "I know that my Redeemer liveth."—*"The Life of Chaplain McCabe," by Bristol.*

Seeing Life Through a New Lens.

Heb. 2:9. "But we see Jesus."

When one has trouble with his eyes he goes to an oculist. The latter puts a frame on the head and begins to place into it different lenses. Dr. C. G. Gilkey, Dean of the Chapel of the University of Chicago, uses this fact as an illustration, and says: "Most of the lenses blur the printed letters of different sizes on the wall; but finally one makes it leap out at you from the whole card."

So, he proceeded to say, our vision of Christ sometimes becomes blurred. "But every now and then our own developing experience of life slips a new lens in front of our spiritual vision—and we see Him afresh."—*From a Lenten address delivered in Watertown, New York.*

Sailed into Sunlit Seas

Heb. 4:11. "He died, but by his faith he is speaking to us all." (Moffatt).

Lighting the grim and depressing fusilade of war reports, and just as midnight pauses in the skies, there is flashed to me a famous bit

of news, piercing the lurid clamor of the hour like a shaft of glory—"Sir Wilfred T. Grenfell died tonight." No, not so, that is but the routine verbiage of the press. He could not die; he has but weighed anchor, as was his wont in days of stormy Labrador, and sailed his noble bark beyond the doldrums of strife and fear into those sunlit seas where the lilt and verve of his pioneering soul will be more at home.—A. Elwyn Tingley in *Zions Herald*, October 16, 1940.

Palm Sunday

Luke 19:38. "Blessed be the King that cometh in the name of the Lord."

Ride on! ride on in majesty!
Hark! all the tribes hosanna cry;
O Saviour meek, pursue Thy road
With palms and scattered garments strowed.

Ride on! ride on in majesty!
In lowly pomp ride on to die:
O Christ, Thy triumphs now begin
O'er captive death and conquered sin.

Ride on! ride on in majesty!
The angel armies of the sky
Look down with sad and wondering eyes
To see the approaching sacrifice.

Ride on! ride on in majesty!
Thy last and fiercest strife is nigh;
The Father on His sapphire throne
Expects His own anointed Son.

Ride on! ride on in majesty!
In lowly pomp ride on to die;
Bow Thy meek head to mortal pain,
Then take, O God, Thy power, and reign.

—Henry Hart Milman.

Good Friday

Mark 14:50. "And they all forsook him, and fled."

Master, in that cruel hour, on the page I see,
All who had professed to love thought it best
to flee.

When they came with sword and stave and
the test began,
None there was who dared to stay. All in
terror ran!

None save Judas, who betrayed! Only he of all
Dared to venture and to speak in the judgment
hall.

Even Peter turned away; Even Peter lied!

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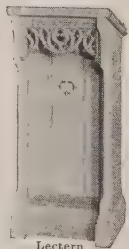
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Lectern

Peter, just to save himself, three times Thee denied!

In the testament of deeds, human and divine,
* This one from the book of Mark seems the bitterest line.

Almost brutal are the words. I shudder as they're read:

All who had professed to love forsook Him there and fled!

—Edgar A. Guest.

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Lenten Reverie

Mark 10:1. "And, as he was wont, he taught them again."

The tools are neatly put away,
The shavings swept up from the floor;
The silent workshop seems to say:
"He is not coming any more."

Where is He now? Unfriendly miles
Of scrub and thicket, rock and stone,
Confront Him with the Tempter's wiles,
Hungry and thirsty and alone.

Great carpenter of Nazareth!
When through the waste our way we find,
When all the air is dark with death
And grief is crying down the wind.

Teach us to walk here unafraid,
Enduring with unshaken trust,
Since Thou hast passed this way and made
Immortal footprints in the dust.
—Eva Nendick, in *The British Weekly*.

Holy Thursday

Luke 22:8. "Then came the day of unleavened bread."

He knelt alone with folded hands
In dim Gethsemane—
He knelt beneath the shadow of
A spreading olive tree;
And night-swept flowers hung their heads,
And night birds stilled their cry
As, through the silence and the dusk,
The centuries swept by.

His yesterdays were crowded with
Cruel treachery and sadness—
The morrow would hold racking pain
And storm clouds and mob madness.
And yet He knelt beneath a tree,
Calm to the very last—
And murmured, "God—Thy will, not mine!"
While time and space rushed past. . . .
—*The Christian Herald*.

One Early Easter Morning

Mark 16:2. "Very early in the morning . . . at the rising of the sun."

One early Easter morning
I wakened with the birds,
And all around lay silence
Too deep for idle words.

I heard a quiet weeping
Beside a silent tomb—
There in the early morning
Within my little room.

Till dawn I lay and listened;
My heart was sad as theirs,
As silently I waited
And said my quiet prayers.

At last the dawn came flaming
Across the Easter sky.
Thank God for Easter morning
When Christ the Lord rides by!
—Edith Lombard Squires
in *Good Housekeeping*.

Easter Miracle

I Cor. 15:51. "Behold, I show you a mystery."
If I had never seen a tiny blade,
Pulsing with life,
Where yesterday was only naked soil,
I could but doubt.

But I have seen the eager green things come
Through bare, brown earth,
Taking the gift of life from Unseen Power,
And this I know:

The resurrection of the Christ is not
More miracle
Than that a little plant should start to grow
On Easter morn.
—Gladys Shafer in *Good Housekeeping*.

CHURCH AND SOCIETY

J. J. PHELAN, D.D.

Christians' Easter

I Cor. 15:14. "If Christ was not raised, there is nothing in our message."
Rom. 14:9. "The very purpose of being Lord of both dead and living."

Not all holidays and holy days are equal in importance and significance—they were not intended to be. This does not extract one drop of sweetness and fragrance from Mother's Day,

Valentine Day, Memorial Day and Independence Day and many others. Easter is Victory Day and commemorates the World's Greatest Achievement—our Lord's Resurrection and the foretaste and assurance of the believer's life to come. Easter itself is beyond the power of history and science to explain.

In fact, Easter (the Christian's) is the most stubborn, illogical, disturbing and irreconcilable fact of all time. Easter is both a corollary and companion of Christmas. Easter is both a hope and a fulfillment; a seed sown and a harvest reaped; a historical fact and a futuristic promise; the passing of the old order and the coming of the new; man's release from darkness to light; from sin and betrayal to vindication; a picture of God's purpose to mankind, full of joy, confidence, hope and expectation—transcending earth's vale of tears, sorrows and disappointments. Higher than the notes of an earthly aria are the words of the angels: "He is not here, but is Risen!" Truly, "earth has no sorrow that heaven (and Easter) cannot heal." Much is heard today about the need of "revitalizing our national life." Good! But you can't vitalize a life or nation with a negative modern religious philosophy or science. The genius of the early Christians is seen in appropriating a pagan feast and clothing it with Divine meaning. Christ bore our sins on the tree, was crucified, buried and arose the third day. This is the basis of Christian Theology. A Cross-less Easter is not the Christian's Easter. Other religions may intimate immortality, but our Easter affirms it. Easter removes frustration, doubts and uncertainties. Its greatest victory is over sin, death and the grave. What a day to dedicate your life to God!

Atheism, A Cry of Wrath

Matt. 12:31. "All manner of sin and blasphemy."

The Rev. Sheen of the Sunday Night Radio Hour tells a story of interest to all Christian workers, whatever their creed may be. In London several years ago he met a young woman atheist who boasted thus: "Every night I go out to Hyde Park and talk against God. I urge my listeners to drive the illusion from the earth. I circulate England, Scotland and Wales with pamphlets denouncing a belief in God." Here the priest interposed: "Suppose I went across the street to Soho Square and every night talked against 20-footed ghosts and 10-legged centaurs; suppose I circulated England, Scotland and Wales with pamphlets

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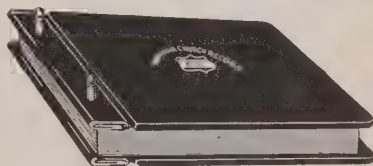
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denouncing a belief in 20-foot ghosts and 10-legged centaurs. What would happen to me?" She replied, "You would be crazy; they would lock you up!" "Correct," said I. "Now tell me, why don't they lock you up? Don't you put God in exactly the same category of illusion as that in which I put a ghost and centaur? Why would I be crazy and not you?" "But when you attack God you are not attacking an illusion, but something just as real as the thrust of a sword or an embrace. It is the reality of God which saves you from insanity and it is the reality of God which gives substance and energy to your attacks." And she answered, "I hate you!" To which I answered, "Now you have answered me. Atheism is not a doctrine; it is a cry of wrath."

Rugged Individualists

Heb. 12:1. "With such a crowd of witnesses . . . throw off every impediment."

"Rugged individualism" has been kicked around rather freely the past decade or two. To be sure, RI had its weakness but its virtues the more. If we mistake not, it was RI which cuts its way through the forests, built a log-cabin or two, harnessed up the streams and waterfalls, developed some bone-tissue and considerable character and moral conviction thrown in. RI established families, built homes and communities and by cooperating with Divine Providence built them into God-fearing citizens. Civilization doesn't simply happen. These "RI's" must have had optimism, imagination, faith, beliefs, character and convictions. In a time such as this and when we are steadily but surely drifting towards state socialism, we should be reminded that these "RI's" were never so much absorbed in their own private and personal interests as to ignore their duties and responsibilities toward state and nation. Unlike so many of us today, they did not consider their duties and responsibilities ended when the polls were closed. These pioneers were not so much interested in making a living as in making a life; and in that larger and more inclusive task of making a nation. They kept a checkup of pending new laws and legislation and legislators. They consequently escaped the headache of waking up some morning and finding themselves going down the hill to bankruptcy. Are we today watching out with eternal vigilance for politically-inspired laws which throttle the will for self-maintenance, self-respect and self-government? Or is our attitude toward our elected representatives one of supine servility, abjection and

dejection? In these days of speed, mass mobilization of men in emergencies and exigencies, the church and state need an enlightened electorate to save America from those Godless forces, within and without, who delight to coast down hill and free from brakes. The Heroes of Faith in Hebrews, Chapter Eleven, were pretty good rugged individualists. They had better foresight than hindsight. They were poor "coasters" but good brakemen. God and Country need more of them.

Yankee Praying

II Cor. 11:26. "Danger at sea."

No "softies" about this kind. They had daring, hardihood and initiative. Exponents of the strenuous life, many of them found God the hard way. You don't relinquish easily that for which you work.

And ez we all stood there, awaitin round,
A feller drove by us, "Westered bound."
So we hailed him and sez, "Say, did you hear
Any news of the whale-ship Belvidere?"
Prayer-meetin night, prayer meetin night,
Lord! How we hoped she wuz in alright.

But the talkin stopped and eyes got wet
When he sed "Fred's ship aint reported yet."
We went inside and the preacher sezzeze,
"Tonight we will pray for our friends at sea."
Prayer-meetin night, prayer-meetin night,
I guess all hands prayed fer Fred that night.

And you know, in twenty-four hours more,
We heard how the ship was blown off-shore,
But her crew wuz well, and she hadn't a
scratch,
When she come sailin in past the "Tater Patch."
Prayer-meetin night, prayer-meetin night,
That wuz an answer to prayer alright.

Then the long walk home, when meetin wuz
done,
Wuz 'bout the best part of the evenin's fun.
On pitch dark nights when it looked like rain,
And the lanterns twinkled along "Tea Lane."
Prayer-meetin night, prayer-meetin night,
But the single folks didn't need no light.

They don't hev prayer-meetins thair no more,
The weeds grow high round the school-house
door.

And most of the folks are angels bright,
That used to go thair on prayer-meetin night.
Prayer-meetin night, prayer-meetin night,
I wish I could go there again some night.

—J. C. Allen.

MID-WEEK SERVICES

At The Foot of The Cross

Invocation.

Hymn: "The Son of God . . ."

Scripture: Matthew 20:22.

Hymn: "Lord, Speak to Me . . ."

Pastor or other persons assigned to read—

The Seven Words from The Cross

The Prayer:—"Father, forgive them; for they know not what they do."

Paradise:—"Today shalt thou be with Me in Paradise."

Mother and Son:—"Woman, behold thy Son!"
"Behold thy mother!"

The Saviour:—"My God, My God, why hast Thou forsaken Me?"

Thirst:—"I thirst."

Completed:—"It is finished."

Departing:—"Father, into Thy hands I commend My Spirit."

Hymn: "Sun of my Soul . . ."

Pastor: "Seven times our Lord spoke aloud from the Cross. Three times of the seven His words were addressed to one or other of those who stood there watching Him. And, of these three, He spoke once to one of the thieves crucified there with Him; once to the Mother Mary and the Disciple John; and once to any who might chance to hear. Once He spoke, as it were to Himself. Three times He spoke to God the Father: once in mercy toward His enemies; once in bitter agony of soul; and once in peace. Two of these three times He used the Word, 'Father.' Once He used the word 'God.'"

"Three times, then, to persons standing by. Once to Himself. Three times to God the Father."

—Roy Irving Murray, in "The Tree Bears Fruit."

Hymn: "Lord as to Thy Dear Cross . . ."

Prayer: By the Pastor or assigned.

Hymn: "O Love Divine . . ."

Benediction.

II. Christ Arisen

Invocation.

Hymn: "The God of Abraham Praise."

Scripture: Matt. 22:29. Luke 24:25-27; 44:47. Acts 3:18.

Hymn: "Spirit of God, descend upon . . ."

Pastor: "Christ showed Himself to men and to women; to few and to many; to the apostles in particular and to the brethren in general; by day and by night; in private and in public; in their houses and on their journeys; in the city and in the country; by the sea and on the mountain; at home and abroad; to the learned and to the unlearned; expectedly and unexpectedly."

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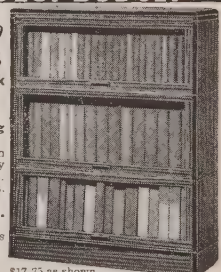
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edly; to friend and to foe; on earth and from heaven; before and after His ascension.

"With their eyes they saw Him, with their ears they heard Him; with their hands they touched Him; with their feet they walked with Him; and with their mouths they ate with Him. With their hearts they felt His burning words; with their memory they remembered the words He had spoken, and they followed His direction."

—William Dallman, D.D., in "Easter Bells."

Hymn: "Christ is Risen . . ."

Prayers By Pastor

Benediction.

III. The Immortals

Invocation.

Hymn: "Jesus, My Lord, My Life . . ."

Scriptures Romans 15:1-3.

Hymn: "O for a closer walk with . . ."

Pastor: (or other reader) "The Beatitudes."

Hymn: "The Lord is My Shepherd."

Pastor: I Cor. 1:24-30. John 17:8-17. Luke 10:42. Acts 10:33.

Hymn: "God is my strong Salvation."

Prayer: by Pastor.

Benediction.

IV. Wise Men From The Past

The study of Proverbs should be mimeographed and distributed at least two weeks before this service is contemplated, so that all persons who desire to do so may acquaint themselves with the Scripture lessons.

Invocation.

Hymn: "How Firm a Foundation."

Scripture: (Make selection to suit group).

Hymn: "My Faith Looks Up to Thee."

Pastor: Lead in study by announcing various points, calling upon those to whom assignments were made in advance.

The Book of Proverbs

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I. *UNIQUE METHOD OF TEACHING.* Proverbial teaching is one of the most ancient forms of instruction. Every nation has its proverbs. The East is the home of proverbs; the Bible is an Eastern book.

II. *AUTHORS.* A number of men contributed: Solomon, Hezekiah, Agur, King Lemuel, and "wise men." Collection began in 8th Century B.C.

III. *NOTE METHODS USED.* Humor, kindly sarcasm, contrast (wise-foolish, rich-poor, slothful-diligent). Pride, anger, envy, hatred, gluttony, unmercifully scored. Supreme trust in God, obedience to parents, curbing of the tongue, good character and right dealings in business urged.

IV. ANALYSIS OF THE BOOK.

Introduction, 1:1-6—Object and result of a study of this book.

Part I—Proverbs FOR Solomon 1:7 to 9:18. Fourteen addresses all introduced by phrase, "My son."

Part II, Proverbs BY Solomon 10:1 to 19:19.

Part III, Proverbs FOR Solomon 19:20 to 24.

6 addresses beginning with "My son."

Part IV, Proverbs BY Solomon 25 to 26. Copied by men of Hezekiah from the royal library.

Part V, Proverbs FOR Solomon 27 to 29. Begins without any formal introduction.

Part VI, Proverbs by Agur 30. Verse 4 is "God's great conundrum spoken out of Eternity into time."

Part VII, Proverbs by Lemuel's Mother 31. Sundry wise advice and praise of a virtuous woman.

V. *METHOD OF STUDYING THIS BOOK.* Topic method is best. Trace all this book has to say on Fools, Wise men, Heart, Sluggard, Righteousness, Fear of God, Knowledge, Morality, Riches, the Poor, Enemies, The Bad Woman (Chap. 7), The Good Woman (Chap. 31), Companions, etc.

VI. *VARIOUS NOTES.* 1. Here wisdom is personified (Chap. 8 and 9). Folly also gives her invitations. 2. So deep is knowledge of human nature here shown that these wise sayings are still fresh and true to nature as is spoken today. 3. Notable absence of references to the law, the prophets, the temple. 4. The name of God is frequently mentioned and He is acknowledged as the Supreme Ruler. 5. Religion is good sense, mastery of affairs, as well furnished intellect and the best means for the highest ends. 6. Two defects in this book: absence of all belief in a real life beyond the grave; no hope of the reclamation of the foolish and sinful. If a man is on the wrong side of the line it is taken for granted that he will remain there, contrary to the hopefulness of Him who came to "call sinners to repentance."

VII. SUGGESTION OF A STUDY ON THE TOPIC OF A FOOL.

a. A Fool defined. 28:26.

b. A Fool's Belief. 12:15, 13:19.

c. A Fool's Acts. 1:7, 12:16, 23, 14:9, 15:20, 17:24, 18:6-7.

d. How to Treat a Fool. 13:20, 23:9, 26:4-5.

e. A Fool's End. 3:35, 11:29 with Luke 12:20.

f. A Fool's Saviour. Learn the A.B.C. of Wisdom:

i. e., "the fear of the Lord" and let the Lord be "made unto you wisdom."

Hymn: "I need Thee Every Hour."

Prayer: (Pastor).

Benediction.

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Current Books

AN ESSAY ON NATURE

by Frederick J. E. Woodbridge. Columbia University Press. 351 pages. \$3.00.

Robert Browning makes his Paracelsus say, "I am that aspired to KNOW." Browning, also, tells us that the end of that aspiring after knowledge is. Paracelsus would know in order, as he declares, "to further his own ends." He would "know for the gain it gets, he praise it brings, the wonder it inspires, the love it needs." That there are "strange punishments" in store for the one who pursues knowledge for such ends alone is a thing that Paracelsus learns in the final reckoning of things.

Professor Woodbridge's book, "An Essay on Nature," is also a story about knowledge and the end of knowledge. And that "end" is happiness. He makes the matter clear, specific and emphatic in a number of similar statements. For example: "Knowledge and happiness are linked together." "The pursuit of knowledge apart from the pursuit of happiness has no justification whatever and eventually becomes meaningless." "In a world wholly devoid of any desire for happiness, the advancement of knowledge would serve no purpose." So this reviewer, at least, that emphasis is a chief message of the book.

There are five great chapters which the author labels in their order: Knowledge of Nature, The Visible World, Time and History, The Universe of Discourse and The Pursuit of Happiness. There is a beginning section called, "To the Reader," which is a preparation for the main body of the book and a Conclusion, which is a helpful portion in clarifying and co-ordinating the contents of the book. Unlike books of fiction where one does not seek to read the end and hence learn how the story comes out, in the case of this book the reader will be benefited by reading both the beginning word and the conclusion first. The Title, "An Essay on Nature," is styled in that Nature—"heaven and earth, the sea, and all that in them is"—is considered "as the domain which knowledge and happiness are pursued."

This weighty tome is a book to sweat the brains. And to try the patience. And to take toll of him who reads it. But it is mentally stimulating and the reader will "reap if he faints not."

—Harry W. Staver.

PRESENT DAY HYMNS and Why They were Written. Compiled by John Branes Pratt. A. S. Barnes and Co. 116 pages. Price \$1.00.

Fifty hymns written during the present century by American and British authors are found in this volume. All hymns are quoted in full. These hymns have won recognition, and are published in various hymnals. All of them are found in Dr. Tweedy's "Christian Worship and Praise." The authors are persons who have wide reputation, and some of them are represented by several selections, such as Henry Hallam Tweedy, by five. A very beautiful hymn by Sir Frank Fletcher, "O Son of Man, Our Hero Strong and Tender," is included.

The authors, or persons closely associated with them, furnish an account of the writing of each hymn. The statements are brief, and in most cases run from six lines to about half a page. Students of hymnology will welcome this volume with gratitude.—William J. Hart.

THE LITURGICAL ORGANIST

by Carlo Rossini. J. Fischer & Bro. New York. 112 pages. \$1.50.

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nical standards, but it should also express an idea, that is it should possess character—a character of gravity and reserve that distinguishes church music from profane music.”

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THE KING JAMES VERSION OF THE ENGLISH BIBLE

By David Daiches, member of the Faculty of The University of Chicago. Published by the University of Chicago Press, 1941. 228 pages. \$2.50.

This is a book for a scholar for it is an account of the development and sources of the English Bible of 1611 with special reference to the Hebrew tradition. Dr. Daiches has written the history of English Bible translation from 1523 to 1611, dealing with the sources, equipment and methods of the translators, with a lengthy excursus into the development of Hebrew scholarship in Europe. Light is thrown upon the lives of those who had a part in the work of translation and such men as Jerome, Roger Bacon, Tyndale and Coverdale are made to come alive interestingly.

—Gordon W. Mattice.

THE CROSS AND THE GARDEN

By Fred H. Lindemann. Ernst Kaufmann, Inc. 114 pages. \$1.00.

An even dozen sermons for the Lenten season comprise this little volume by the Pastor of the Lutheran Church of the Redeemer in St. Paul, Minnesota. The first half of the book contains two communion sermons, a sermon for a reunion of Confirmation classes, a sermon for the Sunday before Lent and an Easter sermon. The second half of the book is devoted to a series of sermons on the Seven Words of Christ and is designed to cover seven midweek Lenten services, including Good Friday.

There is nothing striking, in the way of special excellence, about these sermons. One gets the impression of ponderousness and feels the lack of those illustrative items from active life which grip and hold the interest. One looking for unusual “twists and turns”—something different for Lenten sermons—will not find them in this book. He will find the “old, old story” told in the old, old words and the old, old way.

But the book does have its virtues. It has the virtue of being strictly Scriptural, of steady plodding toward the goal, of utter fidelity to “the faith once delivered to the saints” and the warmth of a great earnestness. It preaches the Christian urgencies, it proclaims the Christian affirmations and it pronounces the Christian triumphs. And that is considerable in any book.

—Harry W. Staver.

THE MEANING OF REVELATION

By H. Richard Niebuhr. The Macmillan Company. 196 pages. \$2.00.

This book, as Dr. Niebuhr says, “contains with some additions and revisions the Nathanael W. Taylor Lectures given in the Divinity School of Yale University in April, 1940.” The writing rests back upon three great convictions which are these: “that man is justified by grace, that God is sovereign, and that there is an eternal life.”

Four sections, or chapters, tell the story of the meaning of revelation. In these chapters one travels by a rather circuitous route and must do considerable mental hill-climbing but when the summit is reached, at last, we come to “the One for whose sake all life and every life is worth living” and find the thing we have been looking for all along the way, namely, that “Revelation is God.” The search for the meaning of revelation begins with a statement and a discussion of “The Point of

View.” The inquiry is pursued into “the sphere in which revelation is to be found” and deals with “The Story of Our Life.” It continues on into an area called, “Reasons of the Heart” and it climaxes in the chapter on “The Deity of God.”

In a day when the tendency of modern Christians is to regard the revelation-theology as irrelevant and “to give up the Jesus of history while affirming afresh their loyalty to the Christ of faith,” which is an altogether contrary thing, this book speaks a needed word.

—Harry W. Staver.

DISCUSSION OF HOLIDAYS IN THE LATER MIDDLE AGES

By Edith Cooperider Redgers. Columbia University Press, New York, 1940. 147 pages. \$1.50

This is one of these little books which will not have any particular appeal to the average minister, and yet it makes a decided contribution to scholarship and to our knowledge of some of the things that have carried over through the centuries into our own daily life. It has to do with the character, multiplication and observance of “holy days.” It considers “The Theory of Orthodox Holiday Observance. . . . Protests Against the Non-Observance of Holidays. . . . Objections Raised to the Observance of Holidays. . . . Pre-Reformation attempts to Correct Holiday Evils.” As one reads through the pages it becomes evident that the custom of celebrating holidays with eating and drinking and gaming instead of church attendance is not a growth of modern times. The reader will find much of human interest in this little book as well as historical detail.

—Wm. Tait Paterson.

HOW FIRM A FOUNDATION

By James C. Muir. National Publishing Company, Philadelphia, 1941. 292 pages.

This is an excellent book of its kind. It has a sub-head “A Survey of the New Testament and the Birth and Establishment of Christianity in the Light of Archaeology and Secular History.” It does just that thing. It gives us the historical and geographical setting, accounts of the various characters involved, and a study of the times. There is a great deal of information in it about manuscripts and language and literature. We are told much about the life of common people. Nearly 200 pages are given to a discussion of the gospel narrative and the closing three chapters carry the story on to Constantine. There are many Sunday School teachers who will find it of much more use than the average commentary. It is to be commended.

—Wm. Tait Paterson.

PILGRIM FARE FROM BIBLE LANDS

By William T. Ellis. Association Press. 191 pages. \$1.50.

Here is a book I heartily recommend. For more than forty years, Dr. Ellis has been helping people through his writings, the most widely known of which is his Syndicated “Ellis Sunday School Lesson,” which is the oldest syndicated feature in American journalism. “Pilgrim Fare” is a bedside book, and planned for devotionals. It consists of 366 daily meditations based on the author's experience in the Holy Land. For each day there is a portion of reading matter, a prayer and a Scriptural selection. Not only will this book stimulate the spirit, but it will enrich knowledge of customs, old and new, and facts about Bible lands. The titles alone are worth the price of the book. Here is a rich source of sermonic material, starters and illustrations.

It may surprise many to learn that Dr. Ellis is not a minister, but a layman. His journalistic travels have taken him all over the world. “The journalist's quick, incisive sense of the interesting and dramatic is supplemented by the Christian's sensitivity to values.” This is a “must” book.

—Gordon W. Mattice.

OIL FOR THE LAMPS OF CHRISTIANS

By C. Gordon Brownville. Judson. 122 pages. \$1.00.

The five devotional addresses which the pastor of the Tremont Temple Baptist Church of Boston delivered before the Northern Baptist Convention in Atlantic City in May, 1940, form the material of this little volume. They are all based upon the Convention's theme text:

The light shineth in darkness," and bear the following objects: "The Light of the World," "Lamps for the World's Darkness," "Oil for the Lamps of Christians," "Light for the Believer's Pathway," and "The Light that cannot Fail." The book is unvaryingly orthodox. It deals with matters of deepest concern. It is steeped in scriptural language and illustration. It is positive in its challenges. It is optimistic and hopeful in its outlook.

—Charles Haddon Nabers.

TO ABUNDANCE

by Soren K. Ostergaard. Willett, Clark. 154 pages. \$1.50.

The author came to America from Denmark, was educated here, served as a U.S. commissioned officer during the World War, taught in Illinois, and then entered the insurance business in Chicago. He believes that America is capable of providing an abundant life for all of its people, and suggests a practical method for doing so. He proposes the organization of cooperatives under an established government Cooperative Authority. The success of this type of economy in Denmark and other Scandinavian countries prior to the German invasion has undoubtedly influenced his thinking about American economic problems.

But Mr. Ostergaard is by no means unmindful of American history and American philosophy of government. He believes that our theory of government, as set forth in the Declaration of Independence and in the constitution of the United States, will have its logical fulfillment in economic institutions which will release our productive capacities for the benefit of all the people. The present social order, he points out, is shaped by our economic practices rather than by our political theory. Herein lie the causes of unemployment and poverty.

Governor Culbert L. Olson, of California, in the foreword, declares that such books as this are valuable in clarifying and crystallizing new, usable concepts, which can substitute for old, worn-out superstitions and economic notions that clutter and block the road we travel.

—Talmage C. Johnson.

FORM AND FREEDOM IN WORSHIP

by Clarence Seidenspinner. Willett, Clark and Company, Chicago. 186 pages. \$2.00.

The author, minister of the First Methodist Church, Racine, Wisconsin, writes this book on Worship as one of the volumes in the Minister's Professional Library, and is well up to the high standard set by former volumes in this valuable series of religious books. The three parts of the book deal with the present situation, the worship of yesterday, and Christian worship for the new day. The volume relates worship to modern life, summarizes the Christian heritage of other generations, and contains sane and vital suggestions for enriching the worship service of any Protestant congregation. The chapters on the Communion and the Sermon as these relate to worship are most helpful. The final chapter opens with the simple statement, "Men come to the church to worship God," but the whole book is an able effort to see that this is done far better than with most men in most churches.

—Charles Haddon Nabers.

BENEDICTINE MONASTICISM

by Sister M. Alfred Schroll, O. S. B., Columbia University Press, New York. 217 pages with bibliography and index. \$2.75.

This is a scholarly volume in the series of Studies in History, Economics and Public Law that is edited by the faculty of Political Science of Columbia University. Its full title is "Benedictine Monasticism as Reflected in the Warnefrid-Hildemar Commentaries on the Rule." St. Benedict wrote his Rule for the guidance of his followers in the sixth century. Warnefrid's commentary was written in the eighth century, and this commentary was both modified and enlarged by Hildemar in the ninth century. This volume in a most scholarly and complete manner gives a picture of monasticism as reflected in these commentaries, the ideals and the purposes sought, and the social, cultural and spiritual levels attained. It is appreciative and deeply sympathetic, and undoubtedly a true





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exposition of a little known aspect of mediaeval religious development.
—Charles Haddon Nabers.

WHAT GOD SAYS

By Joseph Addison Richards. Fleming H. Revell Company, New York. 96 pages. \$1.00.

This book gathers together paragraphs by the author, the head of an advertising firm in New York, and sold during 1921 to many newspapers. The unity is secured by the evangelistic touch, by the loyalty to the Bible, and to the introduction of each paragraph (a paragraph to a page) by the words: "What God Says About—" The following sentences indicate the punch and the force in these unusual religious paragraphs: "You cannot fool God as to your standing. If church-going could save any one, the devil would have been saved long ago. Don't infer from this that God is opposed to church-going, because the contrary is true." It is a picture of Christian witnessing from the pen of a devout business man.
—Charles Haddon Nabers.

THE GREAT CENTURY A. D. 1800-A. D. 1914.

(Europe and the United States)

By Kenneth Scott Latourette. Harper and Brothers, New York. 516 pages with maps, index and bibliography. \$3.50.

The Great Century is volume four in A HISTORY OF THE EXPANSION OF CHRISTIANITY being written by the D. Willis James, Professor of Missions and Oriental History in Yale University. Volume One dealt with the First Five Centuries. Volume Two dealt with A Thousand Years of Uncertainty. Volume Three dealt with Three Centuries of Advance. This Fourth Volume is one of three to deal with these years—1800 to 1914—and it is therefore limited in its treatment to Europe and the United States. Dr. Latourette plans a fifth volume to discuss those lands dominated by Europeans, a sixth volume to discuss Christianity in the Pacific, Australia, New Zealand and Negro Africa, and a seventh volume that will trace the course of Christianity in the "thrilling and terrifying world which began to take shape after 1914." Such an outline indicates the tremendous scope of this great historical work. Dr. Latourette brings to his task not only the scholarship essential to gathering the necessary facts and the ability to correlate them effectively, but the literary skill to present them clearly and attractively to the reader. That ability and training is never set forth better than in this fourth volume.

The author declares that the nineteenth century demands as much space for the study of the expansion of Christianity as has been given to the eighteen centuries which preceded it, not because the material is so abundant, or because the period is nearer our own times, but because "Christianity was now taken to more peoples than ever before and entered as a transforming agency into more cultures than in all the preceding centuries. . . . It is now expanded to include all the globe and all peoples, races, nations, cultures." The major trends and characteristics of the century are listed and briefly discussed with the observations that although some things in the century interfered with the expansion of Christianity, more elements aided in this expansion, but that the real motive for the expansion of Christianity came not from the times, but from the energy within Christianity itself. After a chapter that discussed the processes through which the expansion was made possible, the author discusses this expansion first in Europe, and then in the United States, giving careful attention to all the great missionary, evangelistic, and young people's movements that marked these strategic years, and the influence of the churches and these inter-church movements upon slavery, liquor control, peace sentiment, and similar crusades in which churches, church people and interdenominational groups engaged. The loyalty and Christian faithfulness of great leaders in every line of great achievement is emphasized by stories of poets, scientists, statesmen whose Christian activity and interest was equally as noteworthy as their success in their professions. The two final chapters on the United States, the first of which deals with

the effect of Christianity upon its environment, and the second of which deals with the effect of the environment upon the United States, are remarkable for clarity, depths, and sympathetic understanding of often overlooked aspects of our religion.

The volume incidentally calls attention to the theological trends of the century, but Dr. Latourette keeps steadfastly to his assigned theme, The Expansion of Christianity, and introduces other matters only if, as and when it hastens or retards this expansion. Such treatment gives not only unity to the work, but makes it more readable and surely more within the grasp of the student with ordinary background. The author's ability to mention so many names and events, and at the same time keep the reader abreast of the story with unlagging interest is a unique testimony to the superb historical sense which has qualified Dr. Latourette for this work.
—Charles Haddon Nabers.

1 1 1

PERMANENCY IN THE MINISTRY

Continued from page 183

look at the last paragraphs of his many sermons to see his belief in the atonement. I quote the last short paragraph of his sermon "The Great Arbitration Case" which is indicative of them all. "I would to God that some might now be led to look to the Saviour, that some would come with weeping and with tears to Him and say, 'Take my case, and arbitrate for me; I accept thine atonement; I trust in thy precious blood; only receive me and I will rejoice in thee forever with joy unspeakable and full of glory.'" (5) Instead of searching for traces of the teaching of the atonement in his messages, one would be compelled to search diligently to find a single sermon of Spurgeon's that is not saturated with this teaching. The doctrine of the atonement was Chrysostom's failure, and Spurgeon's success, as well as the success or failure of all preachers.

Such preachers as the Rev. Edmund M. Wylie, of the Park Avenue Presbyterian Church of New York City, may employ such persons as Ruth St. Denis who danced her "rhythmic interpretation of the Psalms" in his church one Sunday in February, 1935, if he wishes. Miss St. Denis may strive to show "the gradual ascent of man's soul from the moment he acknowledges his need of spiritual light to the final radiation" (6) by the removing of a long, black robe, and the displaying of an inner white gown, if she chooses. When days have passed and years have flown, and some lonely heart, saddened by the fact that he is lost, seeks the light which will bring him hope in his critical hour, he will not turn to Rev. Edmund M. Wylie's sermon, nor to the historical account of Miss St. Denis' rhythmic interpretation of the soul's radiation, but in some quiet place, with an eager heart, he

will read Moody's sermon "Ye Must Be Born Again" or Spurgeon's sermon "Jesus Only." For as the pendulum of time swings out the years, sinners lost in sin shall turn again to the message of Jesus and Him crucified and there find peace unto their troubled souls.

"Oh! precious is the flow
That makes me white as snow:
No other fount I know,
Nothing but the blood of Jesus."

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TIME BOMBS IN CHURCH YARDS

Continued from page 181

ing each other. In the trial of Christ before the Roman governor, the two institutions, the Church and the state, were involved. Once again, it would appear that Caesar is on the throne. The majestic, but lone, figure of Jesus stands before him. Once again, the words of Cassius to Brutus concerning Caesar are in point—

"Why, man, he doth bestride the narrow world
Like a Colossus; and we petty men
Walk under his huge legs and peep about
To find ourselves dishonorable graves."

Christianity must wrench itself free from the state. If the Christian Church is to be true to the design in the mind and heart of her Founder, she must assert the totalitarianism of Christ as over against the totalitarianism of the state. The Church cannot recognize any sovereignty as absolute, except the sovereignty of Him, Who is the King of Kings, and the Lord of Lords. Today, the drama is unfolding before us, deciding the destiny of western civilization—we await the outcome of the explosion when the two totalitarianisms clash.

VII

Luther directed the mind away from institutional religion to the inner life. And with the inner life as its citadel, Protestantism has projected its strategy. It has proceeded upon the basis that if it could get individuals right with God, a society of justice and righteousness



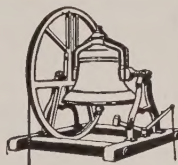
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would be thus created. This is the evangelical Gospel, and it is tremendously important. But the social Gospel dare not be neglected. The Church must ever emphasize a social Gospel, based upon an evangelical faith, and having an evangelical fervor. Charles C. Morrison writes: "It is the historic tragedy of Protestantism that, having anchored itself in a sphere which is called the inner life, it is now awaking to the fact that while it has been busy with its evangelical position, the priests of Baal were melting the people's treasure into idols of the market-place, idols of the nation, idols of the laboratory, idols of humanistic egoism, idols of sectarianism."

Luther found peace for his troubled soul by fleeing from the cruel realities of the world into the monastery. Unfortunately, many churchmen today think they can similarly escape meeting up with the social obligations of their day by fleeing into the institutions and deafening their ears to the cries of need.

In the beginning, Christianity, was a ferment in a changing society, creating new attitudes, advancing spiritual and moral values over the greed of privilege. Unfortunately, the Church has not hewed strictly to the lines laid out by her Founder. It has been the tendency not to disturb the calm of society. The application of the ideals of Jesus clearly involve both the transformation of individual character and the remaking of society. The Christian does not live his life in a vacuum, but as a member of the community. It is impossible for a disciple of the Master to live a cloistered life, however saintly, unconcerned with the social order around him. To emphasize individual righteousness alone, and neglect the current efforts to redeem the social order from its manifest defects is to evade a responsibility which is as obligatory as personal righteousness. The two are indissolubly linked. Failure to recognize these truths sets off the time-bombs.

VIII

The Reformation stirred the spirit of inquiry, observation and criticism. Seeing and thinking for one's self was characteristic of the times. In this, we find the beginning of the historical movement, which brought forth in its season its brood of rationalism, humanism, agnosticism and atheism.

The first generation of Protestants believed intensely and valued their beliefs. Religion was the dominant interest of their lives. But after it became popular to be skeptical, supernatural religion was obliged to suffer. Grad-

ually, almost imperceptibly, the drift from our spiritual moorings began. The whole trend of Protestant thinking was away from the old familiar doctrines which came out of the Reformation in the 16th century. Walter Lippman notes: "There is gone that ineffable certainty which once made God and His plan seem as real as the lamp-post."

God has passed from a position of centrality, to one of secondary influence in our modern life. For the great majority, He is merely an incidental and peripheral concern. Macaulay wrote of the Puritans, "They feared nothing but God." A modern historian could well write today, "We fear everything but God." And be it remembered, a religion which starts to solve today's problems by pitching over the absolutes of faith is fatuous nonsense and futile chatter.

When God becomes hazy in the minds of people, disaster draws on. A great historian once remarked, "No civilization can outlive the demise of its religious faith." When God moves out of life, the world moves in. As Dr. Wentz, President of the Gettysburg Theological Seminary, says: "Secularism eats out the woof of religion, and in its place leaves a shoddy tarn of prudential morality, probationary ethics and worldly wisdom." One shivers to think of the destruction that follows the explosion of this time-bomb. When God is pushed aside, life loses its meaning and purpose. H. P. VanDusen described the man on the streets as "standing rootless, a prodigious, overgrown, adolescent sapling, swayed by every wind of doctrine, without rootage to fortify him against blizzards."

As a consequence, man's hope of immortality has also dimmed. In the path of such a benighted people lies the deep abyss of gross immorality and sure death. J. W. Krutch says pathetically, "We have grown used to a godless universe, but we are not yet accustomed to see one which is loveless as well, and only when we have so become shall we realize what atheism really means."

It was no simple task for the forty-five year old Lieutenant R. Davies, of the Royal Canadian Engineers, and his suicide squad, to dig down twenty-seven and a half feet, to where the time-bomb had sunk itself in the Churchyard of St. Paul's Cathedral. Twice it was lifted to near the top of the hole, only to be plunged back. But they worked on, and at last the bomb was dragged out and loaded gently into a fast truck, and sped to the Hackney Marshes.

Nor is the task which confronts the Church

easy one. The Church must prepare herself for battle. But life really begins, in the fullest sense, when one gets into some kind of a fight. Our cause is worthy of the spirit of a crusader. The early Church moved forward, the battle against the world, the flesh and the devil was carried on with undiminished zeal. Christianity stands for the value and dignity of human personality, for freedom, for social justice, for the brotherhood of man and the brotherhood of nations, for enlightenment, for the creation of new life—this is our cause. Let us then lift high the royal banner, and follow after our invincible Leader. Victory lies in this way.

All we need is great believers, who have caught the vision of Christ and an adequate conception of His program. The modern world is falling apart because there are far too few motivated by a mighty faith born of God. This seems to be the root of the threatened debacle of society. In Nottingham, England, the Wesleyan Chapel, where William Booth, founder of the Salvation Army, was converted, a memorial tablet keeps fresh the fact that here this notable friend of the friendless received his baptism of spiritual power. Naturally, the Chapel has become a shrine for Salvation Army leaders. One day, an aged colored man, in the uniform of the Army, was brought by the minister of the Chapel, standing with uplifted eyes before the tablet. "Can a man say his prayers here?" he asked. "Of course," was the minister's answer. And the Salvation Army officer went down on his knees, and lifting his hands before the tablet prayed, "Oh, God, do it again. Do it again." Then, an explosion of a different kind can be brought to pass. Just let that dynamite which the Gospel, the very power of God, explode and all the world will be blessed.

Thy Church

The Church, Lord, is a church divine;
Inspiring the soul to higher life,
Lifting the hearts of men from the muck
Of the commonplace to glimpses of heaven:
Creating love and faith.
Thy Church
Is a church divine.

—Walter G. Peck.

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